

ADAHOOONILIGII

THE NAVAHO LANGUAGE MONTHLY

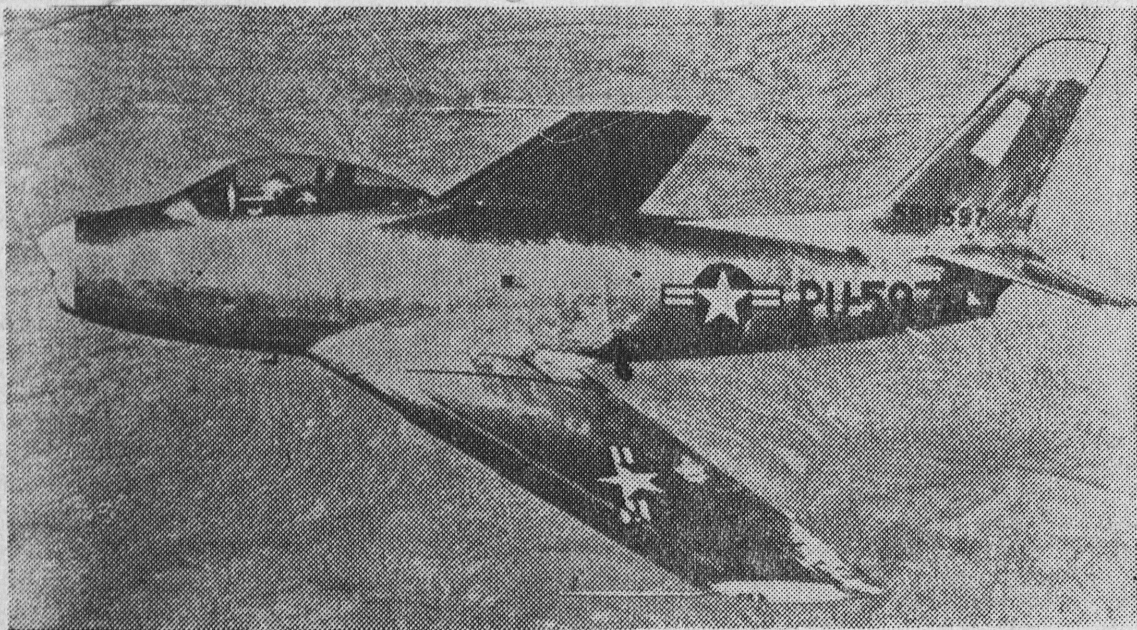
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NAALYÉHÉ BÁ HOOGHAN BINIYÉ NA'ALDEEH

Kóhoot'éédqá Bilagáana Jéehkał wolyéé léi' kwii Diné yitah níyá. Wáashindoondéé' bi-deel'a' ha'níigo kwii nihitah níyáa ní. Naabeehó bikéyah bikáa'gi t'áadoo le'é Diné t'áa bí yindaalnishgo yee 'ák'idadéekáah dooleetii nabik'idííłtaat bi'doo'niidgo 'Indins yinant'a'í nilí ha'nínigíí 'áádéé' 'abííł'a' hodoo'niid ní. 'Áko 'íídqá' kwii t'áadoo le'é t'áa nihí 'ádaat-íí dooleet, dóo t'áadoo le'é yadiizíní bee ndaa'nilgóo da, dóo t'áa nihí feejin da hadaahgéed-



Kwii chidí naat'a'í be'elyaaígíí 'éí siláago yee da'ahigánigíí 'át'é. Díí 'áníid 'anáadaalyaa jini. Bitaa'ígíí t'áq' dínénilgo 'ályaa. 'Ayóo dadilwo' dóo 'ayóo t'áa 'áál'ííłgíí 'át'é jini.

go bee 'ák'idadéekáah dooleet níigo díkwíigo shíí yiniyé diné 'álah 'áyiilaa. Kwii Diné yitahgóo naagháhqáqá' 'áldó' díí Diné yitahgóo naalyéhé yá naazdáhígíí ha'át'éego shíí yqah tsídeezkéezgo Diné yit 'ahaa nda'iilniihgi yina'idíłkidgo yaa ndiidzá.

'Éí 'ákódzaa dóo 'índa Naabeehó yitahgóo naalyéhé yá naazdáhí danilínii náas hodeesh-zhiizhgóo yik'ehgo Diné yit 'ahaa nda'iilniih dooleetii yá 'áyiilaa dóo Naabeehó binant'a'í béesh baqah dah naaznilí ha'nínigíí yaa nda-dóot'íí yiniyé yiyaa naaltsoos yee niiníłtsooz. Díí Jéehkał naaltsoos haidiilaagíí 'áníigo naalyéhé yá naazdáhí danilínii kót'éego Diné bikéyah nilíni yik'é nda'iilée dooleet. 'Áádóo t'áadoo le'é Naabeehó yich'íí ndayiiłniihii dó' kohgo t'í'óót bá nít'í nahalingo 'áádóo wóshdégé' yaago baqah da'íłłigo t'éiyá ndahaniih dooleet. Bilááhgóo 'éí dooda. Díí k'ad kót'éego naaltsoos bikáa'go béesh baqah dah naaznilí danilínigíí biyaa niiltsoozgo kóhoot'éédqá t'óo daqíí ch'éehoolzhiizhígo yee lá da'astíí. Wóózhch'ííłd wolyéhígíí biyi' 'álah 'azííł'go bee lá 'azííł'.

Díí Jéehkał wolyéii naalyéhé yá naazdáhí yihodeez'ánigíí 'adahwiis'áágóo daa'nii'go Bilagáana haa shíí néelqá' Naabeehó dine'é yich'íí danilínii, dóo naalyéhé yá naazdáhí t'áa bí dóo Wáashindoondi yah 'anájahii hazhó'ó yaa ntsídaazkéezgo díí hodeest'ánigíí náasdi Diné doo bá yá'át'éeh da. 'Azhá naalyéhé yá naazdáhí t'áa t'áadoo 'át'éhégoó nishónigo naalyéhé yá naazdáhí ndi doo yee náas doogáat da. 'Áko t'áa 'at'ch'ishjigo doo bá yá'a-

t'éeh da daaníigo yee hadaaszíí.

Bee haz'áanii 'ánígogo, Wáashindoondéé' 'Indins binant'a'í ha'níinii díí Naabeehó bikéyah bikáa'gi naalyéhé bá dahooghanígíí yá hodoo'áatgo 'áájí bilák'ee silá ní. Díí bee haz'áanii ha'nínigíí 'anáadí'niigo dó' Naabeehó diné t'áa háida t'áa badi'doot'áatgo kéyah yikáa' ndoonéet dadidooniłgo bee bá haz'á ní. Kwe'é Naabeehó dine'é t'áa yee hodoozihgo bee bá haz'áq lá. 'Áádóo Naabeehó dine'é t'áa bíjii yee nahas'ánigíí bik'ehgo t'áa háida t'í'óó'dégé' kéyah yikáa'íí 'ííyáa shíí yit kéedahat'íí dooleet. 'Áko 'éidígíí beego Naabeehó dine'é danilínii dóo Wáashindoondéé' 'Indins yinant'a'í nilíni yit yaa ndaast'íłłgo 'índa díí naalyéhé yá naazdáhí bá hodeest'ánigíí 'át'éego yee ndahwii'ah dooleet. Lahjí t'áadoo yinihi ha'át'íi da bee nihodoot'áłgíí 'éí dooda, jó níigo 'ání.

Jéehkał wolyéii yee hodeez'ánégé 'Indins binant'a'í baa nt'í' silíł'go 'ání, díí hodeest'ánigíí Diné bá yá'át'éeh, doodaii' doo bá yá'a-t'éeh da dideeshniitígíí doo bihónéedzqá da. Háálá ts'ídá 'ákót'éego naalyéhé yá naazdáhí dahwéetááh dóo 'ákót'éego naalyéhé yá naazdáhí dóo 'áájí ts'ídá ndahazt'ígi doo naaltsoos 'altso bikáa' 'ályaa da lá. 'Áko 'éí t'áa 'ákót'éego Wáashindoondi yah 'anájahígíí yit ch'íini'q. 'Áko kodóo ha'asídí t'áa bididoochit. 'Áko Naabeehó dine'é naalyéhé yá naazdáhí yit 'ahaa nda'iilniihgi ts'ídá ndahazt'íjii' 'altso neidoołkah dóo yee naaltsoos yah 'anéidoo'nił níigo yihodeez'q.

'Áko 'éí 'ákódzaa dóo k'ad nihitahgóo naal-

yéhé bá dahooghangóo ha'asídí t'áa tádíkááh. Diné bikéyah bikáa'gi neeznádiingo daats'í naalyéhé bá dahooghan. Díí naalyéhé bá dahooghanígíí t'áa dahótsaa. Ła' 'adahoołts'íisí. Kin lq'í naazhjaa'dóo t'áa 'áhánigíí t'áa naalyéhé bá dahooghan. Ła' kin naazhjaa'dóo danízaadi naalyéhé bá dahooghan. 'Áko díí naalyéhé bá dahooghanígíí t'áa níłtéel nt'ée' bitaa da'asdee'. Naalyéhé bá dahooghan t'áadoo t'áa bitis hodilzhishí bitaa' dooldahígíí 'éí doo ts'ídá bihodiikaal da. Danitsaaígíí dóo 'adaat'íisigíí dóo bich'íí 'adaaháni yígíí dóo bich'íí danízaadígíí 'éí t'áa bitah haasdláa'go 'éí bitaa'asdee'. 'Áko t'áa níłtéel nt'ée' bitaa'asdee' nilí.

Béesh baqah dah naaznilí náhást'éigo bits'a'nilgo sinilígíí 'ádaaníigo Diné bit dah nidahaz'áqgóo 'álah dazhdooleetgo diné t'áa ha'asídí yit tádadidookahii t'áa ndahizhdoonił. 'Áko 'éí díí ha'asídí tádíkáhígíí hoł haz'áqjii' 'eekaigo bidizhdoogáat dóo bit tádizhdookah. T'áa hó hoł haz'ánigíí t'éiyá. 'Áádóo t'ahgóo 'anáánaakaigo 'áájí diné niiltínégé 'ináadidoodaat. Béesh baqah dah naaznilí 'alqáqjii' yá dah nánídaahígíí t'áa bikéé' góne' dah nánás-dáhígíí, Zhealy Tso wolyéhígíí, 'éí diné biná-hásdzo bikáa' t'áa níłtéel nt'ée' ha'asídí bit tázhdidookah ha'níigo niho'deeltí. 'Éí náhást'íi sinil ha'nínigíí ndahastí. 'Altso tá'dool-dee'go béesh baqah dah naaznilí 'álah silíł'go bee bit náhozhdoolnih hodoo'niid.

Haa yit'éego na'iiniihgo lá Diné dóo naalyéhé yá naazdáhí t'áa 'at'ch'ishjii bá yá'át'éeh dooleet lá, jó ha'níigo biniiyé na'alkaah. Háí lá naalyéhé yá naazdáhí shíí 'ayóo binda'adlo' lá ha'nínigíí 'éí doo biniiyé da.

Ha'asídí tádíkáhígíí naalyéhé bá hooghangii yikahgo naaltsoos na'idíkid bikáa'go yah 'adajii'ááh. Naakidi neeznádiin daats'í biighahgo na'idíkid. Kin lq'í dah naazhjaa'dóo bits'a' honí'qadi haa lá nízahdi díí naalyéhé bá hooghan si'qá lá, jó níigo t'ahgo na'idíłkid. 'Índa ha'át'íi lá naalyéhé yá sidáhí 'adá yis-łáa lá. Jó 'éí tó béesh biyi'dégé' hadaazlínigíí lá, hade. 'áhoot'íłłgo bii' nii'oh nda'aldahígíí da, 'áádóo 'atsinilt'ish bee da'dilt'íigíí da bindahodíkid dóo há hadaazlíd. 'Áádóo t'áa t'áa náahai yéedóo wóshdégé' díí naalyéhé bá hooghanígíí bee béeso díkwii naa ninídee' dahod'niigo ndahodíkid. Ch'iyáan dóo 'éé' 'adaat'éí dóo bee na'anishí nináneel'qajii' haa néelqá' na'iini' biniiyé síníłnil daho'di'ni. 'Éí 'áádóo t'áa t'áa ní'ánigíí naaltsoos bikáa' sinilgo ha'asídí danilínigíí ndeijaah. 'Áádóo baqah da'íłłni bikáa' 'adaalne' naaltsoos yéé bikáa'gi. 'Áádóo 'qah na'aznilígíí dóo béeso 'ada-iini'niłgíí da 'ináólta'í danilínigíí binda'idíkid. 'Áádóo t'áqgóo na'idíkid. Naalyéhé yá naazdáhí danilínigíí yaa halni'ígíí doo t'áa 'éí t'éiyá naaltsoos bikáa' 'adaalne' da. T'áadoo le'é naaltsoos dabikáa'go bee njis'ánigíí t'áa

(Page 2 bikáa'gi baa náaháni.)

NAAKAII BITO'GI 'INÁ'ÁZT'I'IGÍÍ

By Woodrow Becenti, Mexican Springs, N. M.

Shí díí Naakaii Bito' hoolyéegi diné binani-t'a'í táá' naaznilí ha'nínigíí bá naaltsoos 'íí-íni nishlíggo k'ad kodóo t'áá 'áhooft'síísigo nihit ch'íhonish'aah. T'áá 'aghá daaz'á nida-halinígíí t'éiyá baa hodeeshnih.

Díí k'ad Naakaii Bito' hoolyéegi kééhwii-t'íinii t'áá 'aaníí t'áá yá'át'éehgo haikai 'ash-dla'áadah náahaiídáq' kwii nihiná'ást'i'go. Níwohdáq' dó' yá'át'éehgo kééhwit'íí nt'ée'. Nihimá sání, nihichai, nihizhé'é, nihimá, nihik'isóo dóo nihilahkéí da yá'át'éehgo bit k'é da'ahidii'níí nt'ée'. Háí shíí kwá'ásiní dani-

línii t'áá 'altso nihit danilíggo bit 'ahaa ntsi-deiikes nt'ée'. 'Aadóo 'ashdla'áadah náahaiídóo wóshdégé' t'áá nihinant'a'í dajilínii, béesh hqah dah naaznilígíí, Wáashindondégé' dó' Bilagáana ta' John Collier wolyée nt'ée' jini, 'éi t'ah daats'í naaghá, jó 'éi 'íidáq' naa-t'áanii nilíggo 'éi bit 'ahadazhdeest'áq' lá díí k'ad kwe'é Naakaii Bito'gi 'aná'ázt'i' 'ádool-níí. Biyi'gi nihikéyahígíí 'ashdla' náahaijii' nihá baa 'atídoot'íí ha'níigo bee 'ahadazh-deest'áq' nt'ée' lá. Jó 'éi yéeni' 'aadéé' t'áá 'aaníí t'áá yá'át'éehgo hoolzhiizh dóo ta' t'áá

NAALYEHÉ BA HOOGHAN BINIYE NA'ALDEEH

'altso hats'áq' bii' da'déest'íí, 'áko hoyoo-ch'íid dooleefígíí doo bihónéedzág da.

Naalyéhé bá hooghan naalkaahígíí 'altso baa na'asdee'go shíí 'inda t'áá t'áq'góo bənáa-dahódzin dooleet. Díí bédahoozinígíí t'áá 'altso naaltsoos bikáá' nii'nilgo Wáashindoon-di Bilagáana ta' Youngblood wolyé 'éi bich'i' bit 'í'doolníí jini. Díí Bilagáana Youngblood wolyéhígíí 'ashdla'áadah náahaiídáq' t'áá 'á-kót'éego naalyéhé bá hooghan hayíísid. 'Áko díí hastiin naalyéhé yá naazdáhí Diné yit 'a-haa nda'iilniihígíí t'áá bit bééhózin. Díí naaltsoos bich'i' bit 'aná'ályaago haidoosít dóo t'áá 'éi binahji' yá'át'éehgo bik'ehgo nda'iil-niil dooleefígíí yaa ndóot'íí 'Indins binant'a'í nilínigíí yit. 'Áadóo 'inda 'Indins binant'a'í nilínigíí Naabeehó binant'a'í béesh bəqah dah naaznilí danilínigíí yit yaa nínáádadóot'íígo shíí 'inda díí naalyéhé yá naaznilí bá niilyá yéé hanáánát'éeh dooleet. 'Áko 'inda t'áá 'at'ch'ishji' bá yá'át'éehgo 'ádoolníí. Díí 'ákó-dzaago 'inda naalyéhé yá naazdáhí danilínigíí t'áá 'at'é t'áá'á'á góne' 'at'k'ek'e didookah. 'Áko doo ta' 'aláahgo t'ida'acháazh da dooleet. Jó 'éi bəq díí na'alkaahígíí yit'a' dóo t'áá 'éi binahji' yá'át'éeh góne' bá 'ádoolníí t'áá 'at'ch'ishji' Diné dóo naalyéhé yá naazdáhí dani-línii.

(Prepared in conjunction with Mr. Moris Burge, Field Representative to the Commissioner, and in charge of the Trading Survey.)

About a year ago, a man by the name of Max Drefkoff came here to the Navaho country. Mr. Drefkoff was sent here from Washington to find out for the Commissioner what could be done by way of developing industries, such as furniture factories, textile shops, canneries, coal resources, and things of that kind. He stayed out here for several months, meeting with Navahos all over the reservation, and carrying on his studies. During this period he also became interested in the mode of operation of the trading business in the Navaho country.

He subsequently submitted his plans to the Tribal Council. Among them was a plan calling for trader regulations. According to Mr. Drefkoff's plan, regulations would be imposed, in accord with which traders operating on the reservation would be charged a certain rental for tribal land, and according to which the traders would be told how much they could make as profit on the things they bought and sold in trading with the Navahos. The Tribal Council agreed to this plan, and accepted it by a resolution passed at a meeting held in March, 1948.

Many people, including the traders, Congress, and friends of the Navaho, felt that the Drefkoff Plan, with regard to trading, would not be in the best interest of the Navaho people, and would put even the fairest traders out of business.

According to the law, the Commissioner of Indian Affairs has the right to control trading on Indian Reservations. This law also states that the Indians have a right to say who shall remain on their land, and the tribe has the right to set forth the conditions according to which outsiders can occupy tribal land. This means that the Navahos and the Commissioner in Washington, acting together, must decide how traders shall operate on the Navaho reservation.

When the Drefkoff Plan reached the Commissioner, he

said that he did not have enough facts about trading on the Navaho reservation nowadays to decide whether or not Mr. Drefkoff's Plan was good or bad for the Navaho People. So he told Congress, the Navahos and the traders that before he decided what should be done, he would send a representative to make a careful study of the present-day trading situation.

He has sent his representative to the Navaho country, and several men are now going about over the reservation gathering information about trading. There are more than 100 trading posts on the reservation. Some of these are big posts which do a lot of business; some are small posts which have few customers. Some are close to towns, while some are far away from towns. In studying trading, it is not necessary to go to each trading post on the reservation. About 30 posts were selected for study. These represent posts of all kinds. Some are big, and some are small; some are isolated, and some are near town. The ones selected for study are scattered all over the reservation.

The Advisory Committee of the Tribal Council asked that meetings be held in each district over the reservation, at which the people in the locality would be told about the trading study. The Advisory Committee also asked that each local group name a man to accompany the investigators, to see how the study was conducted. Also, the Advisory Committee named the Vice Chairman of the Tribal Council, Zhealy Tso, to accompany the investigators wherever they went, so he could report to the Council on how the study was carried out.

This study of trading is being carried out to find out just how a trading post can be operated to the greatest benefit of the Navaho People. The study is not being carried on for the purpose of finding out who are the bad or unfair traders.

When the investigators go into a trading post they carry with them a questionnaire containing more than 200 questions. They find out how far the trading post is from the town where the trader buys the goods he sells. They find out whether the trader has indoor toilets, running water, electricity, and things like that. They find out how much money he made last year. They have a list of groceries, clothing and hardware, and they find out from the trader just how much each item on this list cost him, and just how much he sells it for. This way they find out how much profit he makes on these items. They find this out for both last year and this year. They find out how he handles pawn, whether or not he charges interest, and how much he charges. They do not merely take the trader's word for these things. They look at his records.

When the investigators finish their work, they will know a lot of different things about trading on the Navaho reservation. When they have finished this study, they will send their work to Dr Youngblood in Washington. He is the man who studied Navaho trading 15 years ago. He knows a great deal about Navaho trading. He will study the reports made by the investigators, and then he will make recommendations to the Commissioner. Then the Commissioner will be able to get together with the Tribal Council, and perhaps some trading regulations can be drawn up which will work to the advantage of both the Navaho People and the traders. If there are traders on the reservation who charge too much for their goods, or who are otherwise unfair to the people, they will be made to conform to the regulations, and make their posts like the best posts on the reservation. It is better to study the traders in order to find out just how a really good post should be run, than to find out about how the bad posts are run. If we can find out the good things, we can make rules that will force the bad traders to change, and which will not hurt the good traders.

yá'át'éehgo daniilnish. Nihich'i' nda'iilyéego t'áá yá'át'éehgo niha'at'chíní 'ada'dilnahgo hoolzhiizh. 'Éi 'iná'ált'ih yéé 'aktso 'ahééní-deél silíí' dóo nihilíí, dibé, t'í'í'í, télíí dóo bée-gashii da t'áá 'aktso t'á'ó'góo kódadoohííí nihí'doo'niid. 'Éi 'ákódeilyaa. Nt'ée' diné 'afníí' biláahgo yit'éego daats'í dooda dadíí-niid.

Háájishq' nihilíí' dadíníilkat? T'á'ó'góo ch'idahineelkaad ndi diné 'aadi kéédahat'íinii doo bit yá'adaat'éeh da dooleet. Ha'at'íishq' bich'i' ndahiilyéego bikéyah bikáá' nda'niil-kaad dooleet, jó dadííniidgo yaa saad dahas-tíí. 'Áko 'ákwii Bilagáana ta' nihinant'a'í jilíggo nihaa 'ahojilyáq' nt'ée' 'éi diné 'átah 'ájiilaago nihinant'a'í danilínii 'ákwii bit 'a-hadazh-deest'á. Dibé t'á'á'á'í t'á'ó'góo kóoh-aaago béeso t'á'á'á'í doot'í'izh wolyéhígíí bik'eh ní'áq dooleet. Bégashii t'á'á'á'í t'á'ó'góo kóohaaago naaki yáál bik'eh ní'áq dooleet. Lj' da t'á'ó'góo kóohaaago naaki yáál bik'é nihich'i' nahalyée dooleet nahidizidji'. Jó kót'éego 'íidáq' Bilagáana léi' yee nihich'i' haadzíí' nt'ée'. 'Áko bee lá 'azl'í. 'Éi yéeni' t'áá naakihidi nihich'i' nda'asyaa ni. Jó 'íi-dáq' nihits'áq' 'ánász'iid yéé 'éi díí jíg'góo t'á'á'á'í sindáo ndi t'ah doo bik'é nihich'i' 'análne' da. 'Éi 'íidáq' t'á'ó'góo dah dahidíniidzood yéeni' díí jíg'góo t'ah ndi t'áá t'á'ó'ó'di. Bégashii da. Lj' da.

Nihil'éé t'á'ó'góo nihaa ch'idahaazhjéé' dóo díkwíí shíí 'éiyá ndeezidgo 'aadéé' ta' yah 'anidahidooh'nií náanihi'doo'niid. T'áá na'a-dlo' naólníigo biniinaa diné t'áá ni' danilíí ndi t'áá díkwólt'éhé yah 'anída'iis'nil. Bilíí' dibéhígíí t'áá 'ashdla'í dóo neeznáaj' nihool-áago yah 'anidayiis'nil. 'Éi 'áadóo t'áá baa saad náhadleehgo hastáq' daats'í náahai. Wónáásdóo dibéhéé t'áá t'ahji' 'altso nahaznii'. Díí baa saad hólónígíí biniinaa diné bilíí' da'í-líinii t'áadoo deiníhí Bilagáana bich'i' na-haznii' lá. 'Aadóo 'éi bégashii yígíí t'áá 'ákónáánázaa. T'á'ó'góo bit hoda'asnii' yéé ta' ná't'áq' yah 'anidahidooh'nií hodoo'niid. T'á'á'á'í dóo níléi 'ashdla'j' nihool'áago yah 'anínáádayiis'nil. 'Éi yéeni' 'éi díísh jíg'góo ts'ídá baa saad hólóní baa saad hóló. T'áá 'éi yiniinaa diné da'ahigá k'ad. 'Áko 'áá'á'éi biniinaa díí bégashii yígíí t'éiyá bá haz'á k'ad díí 'aná'ázt'i'ígíí biyi' góne'. Dibé 'éi doo ta' 'áaji' ndoodáat da. Lj' dó' doo ta' 'áaji' ndoodáat da. 'Éi bəq díí k'ad dibé ta' nihee hólógo 'éi níléi t'á'ó'góo níwohji' t'éiyá nihá haz'á. Lj' da bee hinishnáa dooleet niidzingo 'éi níléi t'á'ó'góo níwohji' t'éiyá nihá haz'á. Bégashii bee hinishnáa dooleet noozj'igogo 'éi 'inda 'aná'ázt'i' góne' nihá haz'á, jó danihijiniigo bee nihich'i' ninádajikahgo 'at'é.

'Áadóo bégashii naalyé doo nihit bédahó-zinii, bégashii t'áadoo ndadooltéédégé' daii, 'inda dibéji' nihit da'agháii, jó 'éi k'ad t'óo bi-k'ee ti'dahwii'níih 'aná'ázt'i' dóo t'á'ó'ó'di. Éi biniinaa kóhoot'éédáq' haigo Ní'ch'itsoh wol-yéego ndízidígíí biyi' naaltsoos bee hadiish'aa. Ha'at'éego 'lá dooleet díí bibégashii dahóló-nígíí la' t'éiyá bibid ntsaago 'ada'dólzín. Nihí yéé la' 'éi t'óo t'áá 'aktsoní bédá'íi'niih. Haa lá yit'éé lá? Dibé yee' dó' t'áá ta' yah 'anidahidíniidzokish íí jó ch'éeh dííniid. Doo lá bee haz'áq da ni t'óo dashizhdiíniid. 'Éi naa-t'áaniishchíin daho'di'niinii da 'ákódazhdií-niid. 'Áadóo wónáásdóo béesh bəqah dah naaznilí baa ní't'i'. 'Éi yéeni' díísh jíg'góo t'ah doo nihá bée'hoozj'ih da. 'Éi díí k'ad Ní'ch'i-

(Page 3 bikáa'gi baa náaháni.)

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NAAKAI BITO'GI 'INÁ'ÁZT'I'IGII

(Continued from page 2.)

tsoh wolyéego ndizidígíí t'áá'á'í dóó n'léi tsee-bíí jįįjį daats'í nihá ła' dajiléeł. Jó 'áko ndi doo yá'áshxóo da. K'ad díí ts'ídá t'óó biniinaa 'ahináadijah. Habéegashii ná'ázt'i' bi' nįįsniłigíí dóó t'óó'góó ch'inihidi'needzoodgo t'óó'di kéehwiit'ínigíí jó díí 'at'ch'į' sił'nil. T'óó'góó ch'inihidi'neelkaadjí 'alááh 'ániidłáq'. Dichin, té'é'į da bik'ee ti'dahwii'niih'į 'aghá 'ániidłáq'. Díí Naakai Bito'gi 'iná'ázt'i'ígíí bik'ee ti'hwii'niih'į 'aghá 'ániidłáq'.

'Éi biniinaa háí shįį hódahólniíh shįį, háí shįį díí t'áá dazhdizts'áq' shįį, Tségháhoodzání dóó n'léi Wááshindoongóó 'ahool'áii nihee 'ádihóólniíh' t'áá nihaa 'įįh jiniizin shįį ts'ídá t'áá 'ájłtso t'áá nihá baa ntsídajikees dooleet. T'áá nihá baa nda'jookqah dooleet. Tségháhoodzání náat'áanii t'áá'á'í ho'di'nínigíí díí bee hoł nahosisne'go 'eii baa hólne'ígíí doo la' shił bééhózin da lá. T'áá la' 'aaníí yá'át'éehego kééhoht'įį nt'ée', kót'éeego la' nihaa ntséskees. N'léidéé' t'óó baa ha'ooldee' yéedáq' naat'áanii danilíinii yiniyé tádíkááh. Diné yá'át'éehe yádaakt'i'ii n'léi Dá'ák'eh Halání dóó Toohgóó da biniyé tádí'éeshego yá'át'éehego yaa ndahalne'. Yówée shįį 'át'ée lá. Honá'ázt'i'go biyi'gi dibé hólóogo. 'Índa biyi'gi béégashii hólóogo. 'Índa biyi'gi naalyéhe bá hooghan hólóogo. 'Ayóí 'ánóolin lá 'ákót'éeego. Jó dahaníigo kót'éeego diné lą'í bił bée-hoozin. Sáanii, hastóí da bił béeedahózin. Haa shįį néeláq' ch'íkéí, tsíłkéí da bił béeedahózin. 'Áko díí kwii, kodi bik'ee ti'dahwii'niih'į 'éi t'óó baa yá daniidzingo biniinaa doo ndi háajį' da baa dahwiilne'góó, nihinant'a'í t'éiyá t'áá nanit'inee nihá hasht'éeideidoodłił ch'éeł daniidzingo k'ad 'éi t'óó haat'éeł nahalin. 'Éi bąq ts'ídá t'áá 'ałtsogo nihł bée-hózin dooleet. Kót'éeego yá'át'éeł dooleet.

Díí béégashii bee ła'í 'idłį ha'nínigíí 'éi shi doo bee 'anishtah da. 'Áko 'éi bąq 'áda'ool-įįłgi doo shił bééhózin da. Ndahalyéegóó ndi 'ákwíí la' ndahalyéé lá t'áá'á'í sizínigíí, díí doo shił bééhózin da. 'Áko ndi t'áá 'éi bitah shizhé'é béégashii ła' baa nahaaznii'. 'Áko díí Naakai Bito'dóó béégashii yígíí 'éi t'áá 'aaníí 'ilįigo nahaaznii'. 'Ilįigo dahidédlo'go nahaaznii'. Nihí díí kodóó t'áá Naabeehó bi-béégashii yígíí, doo Wááshindoon bits'áqádóó noodahii yígíí, 'éidígíí 'éiyá t'ah 'a'oh 'ilįigo nihaa ndahaaznii'. 'Áko 'éidígíí táa'go shizhé'é baa nahaaznii'. Béégashii tsa'ii naaki binááhaaígíí dóó biyázhí t'áá 'áłts'ísi yee', cho'adinii nįįgo dóó náánáta' béégashii yáázł ła' binááhái nįįgo, jó 'áko 'éi bił táa'go nahaaznii'. 'Áko béeso naakidi neeznádiin dóó ba'aan tseebídiin dóó ba'aan tseebí

bąqł 'azłįį'. 'Áko 'aláahdi la' diné bich'į' ndadi'yoolyéet lá béégashii Wááshindoon bits'áqádéé' danéedéehii dabilį'ígíí nisingo bąqł tsidékééz. Háálá 'áájį 'aláahgo bąqł 'ilįigo bá ndahaaznii'. Nt'ée' diné ła' yaa ch'ihoní'ąqgo béégashii t'áá'á'í sizínigíí hastádiin dóó ba'aan naaki bąqł 'ilįigo kót'éeego bik'ehgo nihich'į' nda'iisya' nįigo yaa ch'ihoní'ą. 'Áko 'éi bik'ehgo baa ntsáhakeesgo la' t'áá 'aaníí béeso lą'í t'óó háájį shįį neheleeh lá.

'Áko t'óó baa ntséskeesgo t'áá la' doo yá'át'éeł da. Ts'ídá la' t'áadoo yá'át'éeł wóle'gi da. Biniinaago, jó 'akon díí 'ániid ch'ihoní'ánigíí kóhoot'éeedáq' Níłch'itsoh wolyéhígíí n'í-dizidígíí biyi' yéedáq' naaltsoos bee 'íi'ah. Díí k'ad Naakai Bito' hoolyéegi Naabeehó bił kéehasht'ínigíí ts'ídá la' doo yá'át'éehego dookah da. Ts'ídá la' doo k'é nda'ahidó'ne' 'át'éeego 'ałts'áqjį' shijéé'. Ha'át'éeego lá dooleet lá? Béégashii hwee dahólnigíí la' díí Naakai Bito'gi 'iná'ázt'i'ígíí t'áá 'iıyisíí bee 'ádídahojólniíh. 'Áko nihí t'áá kwii t'áá shiídąq'dii kéehwiit'įį nt'ée'ígíí t'óó'góó 'anihidi'niiskaad yéeni' 'éi la' nát'ąq'go nihikéyahąq ts'ídá doo chonáol'įį' 'át'ée da. Haa lá yit'ée lá 'ákwe'é t'áá nihá baa náhódóot'įįł dííniid. T'áá hanii bihonídee' nisingo biniyé 'átah 'iıishtaago kwe'é baa hwiinist'įįd. Dįį'ts'áadahígíí wolyéego náhásdzooígíí biyi'dóó ąjį neilózi jilínigíí, Rudolph Zweifel joolyéhígíí nihaazhniyáago 'ákwe'é bináhódeéłkid. Díí ha'át'ii da, nabik'í yáti' wolyéii. Da' t'ááš yidoo'aatgo haz'ą? Da' t'ááš yideesh'aatgo bee shá haz'ą? hodíniid. Bee lá ná haz'ą ni. Na'ák'iyáti' bee ná haz'ą shizhdíniid.

'Áko 'éidígíí k'ad kwe'é kéyah 'at'ch'į' baa honiich'į'ígíí t'óó'góó ch'inihidi'neelkaad ndi daats'í nát'ąq'go t'áá chonéidil'įł bidíniid. 'Éi lá 'éi shi bee shíhólniíh ni. Tségháhoodzání 'éi doo bee bihólniíh da, jidíniid. Yéeni' nááh Tségháhoodzání biniyé niikai nt'ée' doo lá bee nihídahólniíh da ni. Jó béesh bąqł dah naazniił danilínigíí 'éi yee 'ahada'deest'ą. 'Ashdla' náahaijį' t'óó'góó kódadoohłiłł danihizhdíniid. 'Áko k'ad 'anéinisdingo 'ashdla' náahaijį' dajininéé 'ashdladiin daats'í dazhdíniid nt'ée'go doo bik'ida'diitąq daáš ıi nisin. Jó Naabeehó niidliinii saad t'áá'á'hádi bee ha'adzihígíí doo bik'ı'diitįh da. Naakidi, táadi, dįdi da ná'adleehgo da 'índa bik'ı'da'diitįh. 'Áko 'ákwe'ígíí 'ashdla' náahaijį' dajininéé 'ashdladiin náahaijį' daats'í dazhdíniidgo 'át'ée. 'Indin binant'a'ı 'ániid 'akée'di Tségháhoodzání nıyáhąqđąq' bił 'ahidii-kaigo bił 'ahıł dahwiilne'. 'Áko bił 'ahıł dahwiilne'go díí naaltsoos bik'ehgo 'a'deet'ąq nt'ée'ii, bee lá 'azłįį' nt'ée'ii, jó Bilagáana k'ehgo 'éi "agreement" dełni, 'éi yéé lá háadi siłtsooz lá? Jó 'áko Tségháhoodzání 'ádin lá, Naakai Bito'gi 'ádin lá. Tóhaach'ı'gi naat'áaniishchíin binaaltsoos 'ál'ini góne' dó' 'ádin lá. Háadi lá siłtsooz lá? Be'aldíila Sinildi daats'ı siłtsooz jiniigo 'Indin Binant'a'ı jilínigíí dah nıdziidzáa ni'. Bik'ızhnıtąq' daats'ı. Bik'ızhnıtąq'go díkwıí lá bikáá' lá? 'Ashdla' náahaijį' daats'ı bikáá'. 'Ashdladiin náahaijį' daats'ı bikáá'. Kwe'ıgi dó' t'éiyá t'áá bąqł shíni' si'ąqgo ntséskees díí.

'Áádóó díí béégashii yígíí doo bee 'anishtah da dishni, 'akon. 'Áko ąjį'ígíí t'éiyá naaki naash'eesh. Wááshindoon bibee'ı'diidłiıd shaa deet'ąqgo 'éi bik'ı sinil. Naaltsoos, ıichıı' beshjéé' ha'nínigíí dó' bá shee hóló. 'Áko ndi shighangi bee náshdáhgo, bee ná'áshbąsgo, tó da, chizł da bee niishheehgo ąjį' nahgóó bidideeshchıł yéé doo bee shá haz'ąq da. 'Áko 'ákwe'ıgi biniyé naat'áanii dajilíinii t'áá bi-

niiyé haa nıyáa ndi k'ad bee lá haz'ąqgo 'át'ée ni, jó dashijinii ndi k'ad siláago ła' biniyé náánástįį lá. K'ad díí haa'ıda ąjį' nahgóó bi-díichidgo shi'diiltsąqgo t'áá 'áko 'awáalyagóó dah shi'diidłóos nįį dooleet. Kwe'ıgi díí k'ad n'léi tónteel wónaanidi Hitler wolyé ha'nii nt'ée' 'ákót'éeego bidine'é 'áyaa nei'nil nt'ée'. Díí k'ad shi hweesh'átigíí bik'ehgo t'éiyá 'ada-noht'ée dooleet nįigo biniinaa 'anaa' hazłįį. Ts'ídá 'éik'ehgo k'ad nihaa na'aldeeh díí Naakai Bito'gi 'iná'ázt'i'ígíí biyi'gi. Ná'ázt'i' góne' hinishnáa dooleet, bee 'iinánii dah yishłéet dooleet nínizingo haashą' yit'ée 'eii ąjį' t'ızi, dibé da naanaajeehígíí t'áá 'ałtso naalyéhe bá hooghanjį' naa'oojeehgo naanahóniíh. Dóó béeso ła' na'o'niiłgo kojį béégashii ła' nahıłniíh. 'Áko lá 'índa ná'ázt'i' góne' nihá haz'ą ni. Jó k'ad kódanihijinı, 'akon.

'Ákót'éeego hoot'átigíí la' doo bee haz'ąq da Wááshindoon bikéyah bikáa'gi. Díí k'ad Wááshindoon bidah na'at'agi biyaagi ts'ídá t'áá bee hinishnáa dooleet niidzin shįį bee hinii'náa dooleetgo nihá haz'ą. T'áá 'aaníí bee haz'áanii ha'nínigíí bik'ehgóó 'aniit'éeegogo. Jó 'áko t'áá nihí niidzinigi 'át'éeego hinii'náa dooleet. Kéyah bikáá' k'ée'dilyééhjı bee hinishnáa dooleet niidzį'go 'áájį bee hinii'náa dooleet. Na'aldlooshjı bee hinii'náa dooleet. T'óó diné bá na'anishjı bee hinishnáa dooleet niidzį'go 'ałdó' 'áájį bee hinii'náa dooleet. Yéé la' díí k'ad Naakai Bito'gi haz'ąqgi dibé bee hinináa dooleetígíí 'éi dooda. Béégashiigo 'éi t'áá 'áko. 'Áko 'índa díí 'aná'ázt'i' góne' ná haz'ą danihijinínigíí ts'ídá doo nihł yá'ádaat'éeł da. Ts'ídá t'áá 'ałtso diné bił 'ákót'ée.

Díí Naakai Bito' haz'ąqgi haa shįį niidłáq' kéehwiit'į. Naakidi neeznádiin dóó ba'aan díkwıı kwii kéehwiit'į. T'ah daats'ı níwohdi. 'Áko 'éidígíí naakidi neeznádiin dóó ba'aan dishnínigíí t'áá dídziin dóó ba'aan t'áá'á'ı jil-t'éhoego k'ad kóne' habéegashii dahólóq lá. 'Áko ndi doo t'áá 'ájłtso Naakai Bito'nii dajilį da. Naadiin ła' jilt'éeego 'éi n'léi t'óó'déé' dajilį. ła' Tóhaach'ı'déé', Mą'ii-Tééh Yıłtızhidéé', Tsé 'ıı'áhıdeé', Halgaidéé'. 'Índa kojį dzıł bine'jı Tó Dildọ hoolyéhedéé'. Díí k'ad 'áádéé' dine'é dajilįgo kwii ná'ázt'i' góne' habéegashii ndaakai. 'Áko diné t'áá kóne' kéedahat'įį nt'ée'éé ni' t'óó biyaa hada'jii-kaah nahalingo haz'ąqgo 'át'ée díí k'ad. 'Áko 'éi łał naat'áanii t'áá'á'ı ha'nínigíí bee hoł hweeshne'. Díí k'ad Naakai Bito'gi haz'ąqgi diné dídziin dóó ba'aan t'áá'á'ı yilt'éeego béégashii bee ła'ı dajilínigíí diné t'áá ła' bił kéedahojit'įgo t'óó nahjı' háadajıłgohgo bich'ıyą'ąq bits'ąq' dajiyą nahalingo haz'ąqgo 'át'ée hodíniid. 'Éi t'áá 'aaníí 'ákót'ée díí k'ad.

Naat'áanii t'áá'á'ı ho'di'nínigíí ha'át'ii da shił bééhodoozjįł jiniizingo t'áá kóq nihitahgo naaki, táa, dįł da hwiiskąqgo, danihighangóó nahwiıłka'go dóó t'áá nihí nihilįł da bee hoł táda'diilbąqsgo hanáát 'ahıł dahwiilne'go 'ákót'éeego t'éiyá t'áá yini 'át'éeegi hoł béehodoozjįł. T'óó n'léi Tségháhoodzání jizdąago díí k'ad Naakai Bito'gi 'áhoot'éhígíí shił béehodoozjįł jiniizinígíí 'éi doo hoł béehodoozjįł da. Háálá 'aseezjı dóó woch'ııd kónéeláq'. Díí k'ad kodóó hashne'ígíí ndi doo shi'doodłąq da dooleet sha'shin nisingo biniinaa diné t'áá kwii kéedahat'ıinii díkwıı shįį yah 'ıı'eezh. 'Éi bináát. 'Índa kwii haaszıı'. Díí 'éi bináát hashne'go 'ádishni.

(English translation on page 4.)

ALL ILLUSTRATIONS BY COURTESY OF THE GALLUP INDEPENDENT WITH SPECIAL PERMISSION FROM NEA

THE MEXICAN SPRINGS DEMONSTRATION AREA

I am the secretary for the Mexican Springs Chapter, and it is my wish to bring out a few facts for you. It is my intention to hit only the high points in this discussion.

We residents of the Mexican Springs area had a fine beginning fifteen years ago when the Mexican Springs Demonstration Area was established. We were also getting along nicely prior to that time. We were all at peace with our grandfathers, grandmothers, mothers, fathers, brothers and sisters. We were friends, holding a mutual respect and consideration for one another. But fifteen years ago our leaders the tribal councilmen, and a white man from Washington, named John Collier — a man who may still be living, and who was our Commissioner — made an agreement regarding the establishment of a demonstration area at Mexican Springs. The agreement stated that for five years everything possible would be done to improve the condition of this area. From the time it was set up things went beautifully, and some of us were able to get good jobs on it. During this time we were enabled to maintain our families well on our salaries. The fence surrounding the area was built, and we were told to move our horses, sheep, goats, burros and cattle out of the enclosure. This we did, but more than half of the people objected.

"Where shall we take our stock," they asked. "We can move them outside, but the people who live out there will not approve." And they complained, saying, "What shall we use to pay those people if they require payment of us for the use of their range?" So then a white man who was our supervisor, and who took responsibility for us, called a meeting of our leaders, at which time an agreement was reached. According to the terms of this agreement we were told that we would receive payment at the rate of ten cents a head for each sheep removed from the area, twenty five cents for each head of cattle or horses removed; and this payment would be on a monthly basis. That is what the supervisor told us at that time. So it was agreed upon. But we were paid only twice. Thereafter, payment was discontinued, and at present we receive not a cent. The livestock, cattle and horses, that we removed from the enclosure at that time are still outside.

Several months after we drove our stock out of the area, we were told that we could bring some of them back inside. Expecting some kind of skulduggery, some of the people refused, but some returned stock to the area. However, those who returned stock to the area brought back only five to ten head each. Since then there has been dissension of some six years standing. Later on all of these sheep were sold in a body. Because of the dissension, the sheep were sold to white people without the owners being advised of the impending action. And the same lot befell the cattle. Some who were told to move their cattle from the enclosure were subsequently told to move them back in. They moved back from one to five head. Today the dissension continues as ever. On account it people actually fight now. And because of that, cattle are the only stock now permitted within the area. No sheep can return there, and no horse can go back there. Consequently, if we have sheep, they must remain outside the area. If we wish to raise horses for a living, we must keep them outside the area. Those who want to raise cattle for a living can keep them inside the area, we are advised. Those of us who know nothing about cattle raising; those of us who could find no cattle, and those of us who raise sheep by preference, we are the ones who are suffering outside the Demonstration Area. For that reason, last year in December, I prepared a report. Why is it that those who have cattle are the only ones who can keep their bellies big? We others (who used to live in the area, but who were driven out) now find ourselves suffering from hardships of every kind. Why is this? I asked if we could take some sheep into the area, but I was refused. I was told that it was against regulations. The District Supervisor said that. And later I took it up with the Tribal Council. To date the Council has not acted on it. Perhaps this coming December 8th they will take care of it for us. Even so, the situation is not good. At present it is a perpetual cause for contention among us. The people who have their cattle inside (the Demonstration Area), and we who were driven out, and who live on the outside, stand against each other. Those of us who were driven out are in the majority. Those of us who are suffering from hunger and poverty are in the majority. We who suffer on account of the existence of this Demonstration Area are in the majority.

Therefore, whoever is in charge, whoever hears of this, whoever feels responsible for us from Window Rock to Washington, whoever is deeply interested in us, give this matter your deepest thought for us. Plead in our behalf. When I told the Superintendent at Window Rock

about this matter, he disclaimed any knowledge of it. He said that, inasmuch as we were getting along well in the past, he thought that we were getting along nicely at present. Since the time when this area was set up men in charge have gone about promoting it. Navahos who are good orators have been taken to Many Farms, and up along the San Juan to speak in favor of it. (They have represented it as) something really marvelous. (They have represented as marvelous the fact that) in their area there are sheep, cattle and a trading post. It is indeed wonderful that way (they said). As a result many people have heard about it. The older men and women know about it. Many young men and women know of it. But we who live here, and suffer from it are ashamed of it, and we have never gone elsewhere to tell our side of the story. We have held a vain hope that our leaders might be able to make necessary adjustments without fanfare, but now it is emerging into the open. So now you will learn of it everywhere. That will be all right.

I am not a member of this Cattle Association, so I do not know anything about the rules of the organization. I do not know anything about price per head of livestock, nor about price in general. However, my father, who is a member, sold some cattle. So I do know that cattle from Mexican Springs bring a good price. They brought a good price per pound. We here who had unimproved cattle — not the improved type introduced by the government — received a lower price. My father sold three head (of the unimproved type) — a two year old cow, a little steer, and another, a yearling calf. Altogether, they netted \$288.00. I figured that, if the people owned improved cattle of the type introduced by the government, they would get a better price, for this type usually brings more. But another man said that (the unimproved) cattle brought \$62.00 a head. So, thinking of it, I see that a lot of money is being lost (by not having improved stock? Or by inconsistencies in prices paid to the individual members of the Cattle Association? — Editor's note.)

As I think of it, it (the Cattle Association) is not good (because different members arbitrarily receive different prices for their beef). There is no way whereby it could be improved. Consequently, last December I submitted a report. My neighbors here at Mexican Springs are not getting on well. They are violently at odds with one another. What is the answer? Those who possess cattle in the Mexican Springs Demonstration Area are those who seem to feel that they run the affairs of the whole region. We who lived there at first, and who were forced out, can receive no benefit from our former land. I asked that the reason for this be discussed. I mistakenly thought that it would be a simple matter, so I called a meeting to discuss it. Rudolph Zweifel, the Supervisor in District 14 was present, and I asked him about it. I asked if such matters are in order for discussion. I asked if I would be out of order in bringing up such a matter. He assured me that I was at liberty to bring up the subject about which I was concerned.

Now in the matter of withholding use of the land (in the Demonstration Area), I asked him if we who were driven out of the area can again use the land. He said, "I am the one in charge, not Window Rock." But when we went to Window Rock about this matter we were told that we were out of order in bringing this matter up. We were told that the Council made an agreement. But they originally told us to move out for a 5-year period — I now have concluded that they must have meant 50 instead of 5. We Navahos never understand the first time we are told — we understand only after the second, third, or fourth time. So it might well have been 50 years. The last time the Commissioner was at Window Rock, we held a little meeting with him, and conversed with him. In the course of our conversation we asked him where this agreement is kept. It is not at Window Rock. and it is not at Mexican Springs. It is not in the office of the District Supervisor at Tohatchi. Where is it? The Commissioner said that it might be in Albuquerque, and then he departed. I wonder if he has found it. If he located it, how many years does it indicate. Perhaps 5; perhaps 50. This question bothers me.

And as I said, I am not in this Cattle Association. I merely have two horses. I have government brands on them. I have a permit for them, too. However, when I come home with the horses, as from hauling wood or water, I cannot turn my horses loose there on the area (I have to take them outside). But when I went to see the man in charge about this matter I was told that I do have the right (to graze my horses there in the area) but now they have placed another policeman there to enforce the law. If they catch me letting a horse loose there, they will march me off to jail. That was the way Hitler across the sea regimented his people. Dictator-

ship of that type brought on a war. Yet, a similar state of affairs now exists in the Mexican Springs Demonstration Area. If you say that you want to live in the area, you must sell your horses, goats and sheep — and you must borrow what funds you need so you can buy cattle. Then you gain a right in the area. That is what they tell us.

That kind of an order is illegal on government land. We who live under the flag of the United States have a right to make our living as we choose, provided that we live within the law. We are free to live as we choose. If we want to be farmers, we are free to be farmers. If we want to live as stock-raisers, that is our privilege. If we prefer to work for wages, we have the right to do so. But at Mexican Springs they tell us that we cannot be sheep-raisers — just cattle-raisers. This business of being permitted to live inside the area only if we are cattlemen is something we do not like. It's that way with all the people.

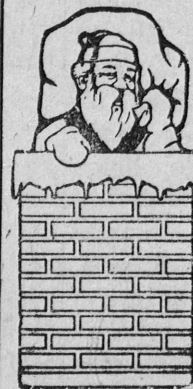
There are many of us living at Mexican Springs. There are more than 200 of us living here. But of these 200 or more, only 41 are cattle-raisers, and they are not all Mexican Springs people. 21 of them are outsiders — some from Tohatchi, some from Coyote Canyon, some from Standing Rock, some from the flats, and some from over the mountain. All these outsiders run cattle in the area. So they are usurping what really belongs to the people who are native to the region. I once told the Superintendent about it. I told him that these 41 men at Mexican Springs, who are members of the Cattle Association are actually taking the food from the mouths of the rightful residents of this region. That is the present state of affairs.

The Superintendent, in order to find out about the matter, should come here to spend two, three, or four days among us, and we will take him about in our wagons, and he will learn as we discuss it in his presence. He will not learn the truth about Mexican Springs at Window Rock. Gossip is widespread, and lies are legion, that is why. I may not be believed, so I have brought several people with me. I have prepared this account in their presence. They will bear witness.

(In view of the great sociological importance which, in the Editor's estimation, is attached to the discordant views held by the Mexican Springs people, Mr. Becenti's article has been fully translated. It is to be hoped that a similar article may be prepared by a member of the opposing camp. By thus giving the people an opportunity to express their thinking with regard to these questions, an amicable solution may become apparent. With minor exceptions Mr. Becenti's account has been very clear; where the text was ambiguous, the alternative interpretation was indicated. Unfortunately, time did not permit that such passages be elucidated by the author. —Editor's note.)

STATEMENT OF POLICY

IN the present issue of this newspaper there will be found several articles prepared by Navahos. The express purpose of this publication is: (1) to provide a medium for the dissemination of information among the uneducated members of the tribe, and (2) to provide a medium of exchange wherewith thinking Navahos can share their views with others of their tribesmen on a reservation-wide basis. All articles prepared by Navahos shall carry the name of the author, and shall be accompanied by an English summary. The views expressed in such articles do not necessarily represent those of this Agency, nor of the editor. It is our hope that an ever-increasing number of Navahos will contribute regularly with the end in view of ultimately making this publication a paper by and for the Navaho people.



A VERY MERRY CHRISTMAS

AND



A HAPPY NEW YEAR

BILAGÁANA HAZHÓ'Ó BÍDAHWIIDIIL'ÁÁL

Bilagáanak'ehjí yáti'go ła' saad t'áá'á'í si'ánígíí 'áá'iyí'níinii haa shíí néelá'q' 'a'q'q' 'ádaat'é. Díí 'áá'iyí'níinigíí ho' bée'hózingo doo nanit'agóó bee yáti'ii dóó ła'da haná'á' yee yádaa'łti'go bée'hó-zínigo 'át'é. 'Áádóó díí saadígíí ła' doo ts'ídá saad 'ádaat'éé da ndi t'óó bee 'a'ch'j' yádaati'. 'Áko ndi naaltsoos bikáá' neii'ní'ígíí 'éi doo 'ádei'j'j' da. Díí saad bee yádaati' t'éiyá biniyéhígíí bii-ghahgóó sq' naaznilgo kwii naaltsoos bikáá'.

Díí kwii Bilagáana bizaad bikáá' sinilígíí 'áá'iyí'níinii t'áá' diné k'ehjí baa hani'go bikáá'. 'Áádóó t'áá' 'éi saadígíí bee hada'iis-dzii'go bikáá', 'áádóó bíighahjigo dik'áqgo nda'asdzoogíí biyi' díí bee hada'iisdzii'ii 'ánínígíí t'áá' nihí bida'alyaago 'ádaah'fe'.

Saad nááná'la' nilj'j' ndi 'áá'iyí'níinii t'áá' bił 'aheelt'éhígíí 'éi dó' kwii dabikáá'. Jó 'éi 'a'ch'j' názhahígíí () bita' naaznil.

The English language contains a large number of words which are used with more than one meaning. Oftentimes the several meanings commonly associated with a given word have little or nothing in common, and they are distinguished in actual use by context, relative position in the sentence, etc. Take for example the word "patient" in its usage as a noun and as an adjective in such a sentence as, "the patient is a patient man."

Colloquial English utilizes a great number of idiomatic expressions based on a verb plus perhaps a preposition, or several words of other classes. The resultant phrase serves to convey a specific meaning, and one wherein the basic meaning of the verb is not apparent. Sometimes such expressions are used in a figurative sense, and sometimes such expressions are termed "slang" because they have not found a wide acceptance, or because they are still looked upon as tentative terms. Many expressions of this type are short lived, while others find a relatively permanent place in our ever-growing, ever-changing language. The written form of the language often replaces idiomatic expressions with more concise terms, but the former enjoy a wide usage in the spoken language.

We have begun this "Learn English" section of the paper to help Navahos acquire a fuller knowledge of colloquial spoken English. Through the examples, with Navaho translations, the learner can grasp the meaning. Then through practice he can gain the ability to use and understand these expressions. Synonymous, or quasi-synonymous terms are given in parentheses. "Slangy" words or expressions are marked by an asterisk. A space is provided at the right of each column in which children can draw a picture to illustrate the idea conveyed, and thus fix it in their minds.

1. take.

a. (carry).

Take this loaf of bread to your mother, Díí bááh nimá bich'j' **dí'aah**.

b. (accept).

Take a cigaret from my package if you want one, Nát'oh ła' nínízingo shi-nát'oh bizis biyi'déé' ła' **hanitjijh**.

c. (use).

Take my car if you want to, Shichidí nínízingo 'éi **bee dínááh**.

d. (carry off without permission).

Someone **took** my pencil, Háí shíí shibee'ak'e'elchíhí **sits'áq' néidiitá**.

e. (accept passively).

That man never talks back to his boss; he just **takes** everything without saying a word, Níléí hastiin yá naal-nishígíí doo yidááhdéé' yá'łti' da; t'áa-doo yá'łti'í **t'óó dahidiighááh**.

f. (transport; accompany and pay one's way).

He **took** his wife to the hospital, Be-esdzáán 'azee'ál'j'góó **yit'í'áázh**.

My father **took** me to the show, Shizhé'é na'alkidgóó **shít naazh'áázh**.

2. take a bath (bathe).

I **take a bath** every night, T'áá 'e'e'-ááh bik'eh **nínáshbeeh**.

I **take a sweat bath** every so often, T'áá 'aháq' nahalingo **táchééh nash-nah**.

3. take a drink of (drink).

I **took a drink of** water from his well, Bito' hahaas'nilí dóó **'eeshdláq'**.

4. take a look (look).

Take a look outside and see if it is cloudy, T'óó dóó **díní'j'j'** k'os dó'ósh 41.

5. take a look at it (look at; examine)

Will you **take a look at** my car and see what is the matter with it? Shichidí daa shíí yit'é, **shá níní'j'**.

6. take a nap (nap).

This little boy is **taking a nap**, Díí 'ashkii 'á'łts'íísígíí **t'óó kónígháníj' 'iit-háásh**.

7. take (a newspaper) (subscribe to).

I **take** the Gallup Independent, Na'-nizhoozhidóó naaltsoos hani' bee hahinidéhígíí **náhidishnít**.

8. take a shot at (shoot once at).

I **took a shot at** a coyote this morning and I don't know whether I hit him or not, 'Ahbínídáq' mą'ii **yíníitdon**, bił daats'í 'adéłdąq, 'éi doo shít bée'hózin da.

9. take advice (do what some one tells one he should do).

He **took my advice** and put his children in school, **Shíhoosnii'go** ba'átchíní 'ólta'j'j' niinínil.

10. take after.

a. (be like; be similar to).

This little boy **takes after** his father, Díí 'ashkii yázhí bizhé'é **t'áá yeel'j'** (doo daii' bizhé'é **yit'ahinoolin**).

b. (start to chase).

The dog **took after** the cat, Łéechq'í mósí **yikéé' yaaltáál**.

11. take aim (aim).

Take good **aim** or you'll miss him, Nizhónigo **bik'eh díní'j'j'**, doodago 'éi díísih.

12. take an interest in (be interested)

If you **take an interest in** your work, you will earn more, Ninaanish **bíninidljigo** lq'í nááhíłbjijh dooleet.

13. take a walk (go for a walk).

I like to **take a walk** on Sunday afternoons, Damjigo **t'áá ni' háájí da naa-sháago** shít yá'át'ééh.

14. take apart (take down; tear down).

He **took** his car **apart** to see what was the matter with it, Chidí lá daa yidzaa lá dínéesh'j'j' níigo **tááyoos'nil**.

15. take away (carry away; haul off).

Don't **take** this book **away**, Díí naaltsoos **yóó' 'oó'áál** lago.

Take that skunk away, 'Eii gólízhii **yóó' 'aniłteeh**.

16. take away from (take by force).

He **took** my gun **away from** me, Shibee'eldąq yéé **shighayítá**.

17. take cold (catch cold).

Don't sit in the draft; you'll **take cold**,
T'áadoo ních'igi sínídáhí; **niih dootk'as**.

18. **take down.**

a. (take apart).

He **took down** his car and couldn't get it back together again, Bichidí **tááyoos'nilií** ch'ééh 'ahiih néí'níí.

This gun is a **take-down** model, Díí bee'eldqoh **tanínáo'niígíí** 'át'é.

b. (lower).

Take down that jar for me, 'Eii tózis shá **nani'aah**.

c. (write down).

Speak slowly so I can **take down** what you say, Tqadee yánítti', 'áko hahídzií-hígíí **naaltsoos bikáá' 'ádaashle'**.

19. **take for a ride** (give a ride).

Come on, I'll **take you for a ride** in my new car, Hágo, shichidí 'ániidígíí **háájí da bee nií dish'aash**.

20. **take from.**

a. (carry away from).

Who **took** the red pencil **from** my desk? Háishq' naaltsoos bikáá' 'ál'íní bikáá'dóo bee'ak'e'alchíhí tichíí' yéé **sits'áq' néidiitq'**.

b. (subtract).

Take two from four and you have two left, Dí'ígíí naaki **bizhdíinilgo** naaki doodzih.

21. **take heart** (regain courage).

The silversmith was discouraged because he broke his hand, but he **took heart** when he found that he could use the other hand just as well, Béesh tígaii yitsidii bíla' k'íiní'tígo yiniinaa doo 'á-kódzaa da, nt'ée' t'ahjí bíla' t'áá 'ákó-t'éego yee nináánálnish lágo baq **bił hóozhqd**.

22. **take stock in** (believe; have confidence in).

Some people do not **take** much **stock in** what that man says, Diné t'a' n'léí hastiin hahadziihígíí **doo dayoodlq' da**.

23. **take in.**

a. (give shelter to).

He **took in** his deceased brother's children, Bik'is daaztsq'ago ba'at'chíní yéé **dah yidii'eezh**.

b. (hoax; swindle).

Don't let those swindlers **take you in**, Binda'adlo'ii t'áá ká t'a' **ni'dóleeh**.

c. (do people's laundry to make a living).

The old lady had to **take in** washing after her husband died, 'Asdzq' sání bahastiin daaztsq'ago **t'áá hooghanjí da'iigisgo deeshnish**.

24. **take it** (be hardy; be tireless; be able to withstand).

Horses can really **take it**, Łíí' 'ayóo 'iníłdzil. (Łíí' doo k'eh yileeh da.)

25. **take it amiss** (be offended).

He **took it amiss** when I told him that he worked too slow, Doo hah nanilnish da bidishnii nt'ée' **yik'ee 'ák'e'asdli'**.

26. **take (medicine).**

Take this **medicine** every four hours, Díí'di 'ahéniná'álki'go díí **'azee' nání-dííh**.

27. **take off.**

a. (remove clothing or shoes).

I **took off** my clothing and went to bed, Shi'ée' **hahidiish'nil** dóo nétí.

Take off your shoes, Nikee' **hadii-dlé**.

b. (leave the ground).

The airplane **took off** from my field, Shikéyahdóo chidí naat'a'í **ndiit'a'**.

c. (remove from a surface).

Someone **took** a book **off** my desk, Naaltsoos bikáá' 'ál'íní **bikáá'dóo** hái shíí shinaaltsoos **néidii'q'q** lá.

28. **take on** (hire).

They are **taking on** workers at the mine, Ha'agéedi ndaalnishi t'a' **'anáá-há'nííł**.

29. **take** (his, her, its) **picture.**

Let me **take** your **picture**, Naaltsoos **bikáá' ne'eshtléeh**.

30. **take pride in.**

a. (do it carefully).

When my father makes jewelry he **takes pride in** his work, Shizhé'é t'áadoo le'é béesh tígaii yee 'íí'ígo **nizhóni go yaa hóyq'**.

b. (be proud of).

He **takes pride in** the fact that he is a Navaho, Naabeehó nishłí nízingo **baa bił hózhq'**.

31. **take seriously.**

a. (believe).

Don't **take seriously** what he says — he's just fooling, 'Eii **t'áadoo yinidlání** — 'eii t'óo nínó'ááh.

b. (take an interest in).

You must **take** your studies **seriously** if you want to learn everything you possibly can, Yéigo 'ihwiideesh'áát nínízingo 'ólta'ígíí **yéigo bidinilkaal**.

32. **take sides.**

Don't **take sides** in other people's arguments, Diné t'a' 'ałgha'dit'áhgo t'áá ká t'a' **bich'ijí wóóle'**.

I **took sides** with my brother in his fight, Sitsilí diné t'a' yit' ałk'iilwodgo sitsilí **bich'ijí sélíí'**.

33. **take sick** (become sick).

He **took sick** while he was on his way to town, T'áá kingóo joogaałgo **hatah honiigaii**.

34. take stock of the situation.

His car got stuck in the snow on a stormy night. At first he was afraid, but he **took stock of the situation** and found that he had food, blankets and matches, so he knew that he would get along all right. Tł'ée'go níchxiilgo chidí bił náálwoł nt'ée' yas yíi' di'noolbáqz go t'óo yik'ee bił hóóyée'. **Hazhó'ó yaa ntsézkéezgo biyéel yíi' déé'íí'** nt'ée' doodíííi dóo beeldléii da dóo tsitł'ékí da t'áa 'altso hólóq lá. 'Áko 'índa bii' hááhwiisdo.

35. take time.

a. (require much time).

It **takes time** to weave a rug, Diyogí yitł'óogi t'áa **hodinaah**.

b. (act slowly).

He always **takes his time** when he goes to town, Kingóo digháahgo na'áho-dilziidgo 'iighááh.

36. take to his heels (run away; flee).

When I threw a rock at the bull he **took to his heels**, Dóola tsé bee yíniit-ne' nt'ée' **dah diilwod**.

37. take to task (reprimand).

My father **took me to task** over the money I squandered in town, Béeso t'óo bee naashnéego biniinaa shizhé'é **shich'a hóóshkeed**.

37. take to.

a. (carry to).

Take this coat **to** your father, Díi 'ée'tsoh nizhé'é **bich'í'** **díłtsóós**.

b. (like; form a liking for).

I think this dog **takes to** me, Díi 'la' lééchq'í t'áa shí t'éiyá **shich'í'** **dah yilwo'**.

38. take the dimensions of. (measure).

He **took the dimensions of** the school-house, Kin bii' 'ólta'ígíí t'áa 'altsodéé' **yída'néel'qad**.

39. take turns (alternate).

We **take turns** cutting the wood, 'At-nááhiit'ashgo chizh 'ahidiilne'.

40. take up (begin the study of).

I would like to **take up** medicine or law in college, 'Olta' hótsoagóo déyáago 'azee' 'ál'í doodaii' 'agha'diit'aahii 'adleehgi da **bíhwiideesh'áat**.

TL'ÓÓ'GÓO DA'INÍSHÍGÍI BAA HANI'

'Akée'di da'ahijoogá'qadqá' kin daatqáqgóo t'áadoo le'é t'áa 'ákwií jí chodao'íinii 'ádaal-ínéegóo ni' 'adaalyaago biniinaa t'áadoo le'é t'áa bini'dii ndahaazhaazh. 'Éi yéé lq'í k'ad 'ándaalne'go 'akóq naanish da'ílinii dahazl'íí'. Díi biniinaa Bilagáana bikéyah dahólóonii bá ndaalnish t'eh yéé 'altso kin daatqáqgóo naanish da'íligóo 'altso bits'qá' sil'íí', 'áko 'éi 'áa-jí 'ákódzaago k'ad 'akóq k'éeda'dilyéehgóp Naabeehó bá naanish dahóló ha'níigo 'áádéé' diné ndaalnishii daókeed. Díi kéyah nihit dah si'ánigíí 'e'e'ahjigo Bilagáana k'éeda'didlée-hii 'áshijh tikan 'índa ch'iyáán ndanise'ii dóo ndik'q' níinádeiníł'ííh. 'Áko 'éi nihináhas-dzooígíí t'áa 'ahánigi ndahadleeh.

Ch'iyáán ndanise'ii yéigo ndaneest'qágo 'át'é, 'áko 'éi hasht'e daalne'góp Naabeehó naanish bá dahólóq lá. Jó 'áko kóq gaan bee nda'anishígíí Naabeehó bá hóló. Ndi doo t'áa 'át'é gaan t'éi bee da'iniish da; t'ahgóp bee na'anishí naaznil. T'áa 'ákót'éego náas ho-deeshzhiizhgóp háadi da bee na'anishí t'áa bí 'áshijh tikan hayiiníł dooleet. 'Áádóo ndik'q' náyiiláahii béé'deetqajj' gaan bee na'anishígíí nihits'qá' bi'oh dooleet.

K'ad naadiin náahaiídqá' daats'í díi kéyah 'a'nii'gi t'áa 'íiyisíí naadqá' náhadláahgo ho-deeshzhiizh; 'íídqá' naadqá' bee binda'anish-ígíí 'ádingo, 'áko t'áa gaan t'éiyá bee ndahoji-god, 'índa dajiyish dóo naadqá' hasht'e dajile' nt'ée', 'áádóo t'ah hóshch'ishgi naadqá' bee binda'anishígíí t'áa bééda'deestqá dóo t'áa 'á-daalyaago 'éi Bilagáana bikéyah dahólóonii bich'í' ndahaznii, 'áko k'ad 'áájí gaan bee na'anishéé 'ádingo chidí naa'na'í t'éiyá naa-dqá' yidayílnísh, 'áko háadi shíí díi k'ad t'áa-góp dá'ák'eh binda'anishígíí 'áldó' 'ákódooníł go gaan bee na'anishéé 'ádin dooleet. Náa-ná t'oh naadqá' dóo t'íí' bidqá' ndahadleeh-góp 'áldó' haa shíí néelqá' naalnishí t'oh naa-dqá' haalk'ááh dóo 'ádeił'íigo biniyé tádadi-néeh t'eh nt'ée' 'áldó'. K'ad chidí naa'na'í

t'éiyá hada'at'k'ááh, kwe'é dó' k'ad t'áa gaan bee na'anishéé 'ádin sil'íí'.

'Áko 'akóq t'áa-góp k'ad t'áa gaan bee 'á-shijh tikan bida'ínishígíí 'áldó' háadi shíí t'áa hoolzhishgi bee na'anishí t'áa bínináadeetqágo gaan bee na'anishéé nihiyaa haidooléet, 'ákó-dzaago bee na'anishí dayiichijihii t'éiyá t'áa-góp naanish bá dahólóq dooleet. 'Éi biniinaa k'ad t'áa-góp naanish hadaakaii 'ihoo'aah wolyéii 'áltse baa ntsídaahkees. Háálá t'áa ha'át'íi da baa 'ajíłta'go t'éiyá doo ts'ídá há tsíst'á hazt'í' da.

'Áko 'akóq ndaalnishgóp t'áa ha'át'éego da 'ihoo'aahígíí t'áa 'iighah dayínółt'éehgo yá'á-t'ééh, háálá díish jíídi t'áa 'íiyisíí tsíłgo t'ahgo 'anáaho'níł, t'áa níináhááh bee na'anishí nibéé'diitijh, 'éi t'áa bíighah danohł'íigo dóo 'álqajj' ntsídaahkeesgo t'áa 'íiyisíí yá'át'ééh, 'áádóo bá ndaalnishii t'áa 'aanífgóp dóo t'áa b'áq'hil'íigo yá'át'éehgo bá joolnishgo 'áko doo haidlee' da. 'Áko 'éi naakigo yá'át'ééh njil-nishgi dóo 'ihoo'aah t'áa bee hwéeho'díłzingo 'áko t'áa 'átajj' naanish há hóló nahalin, 'áko kwii haz'q' t'áa níhi baa ntsídaahkees. 'Áko háadi da diné ch'ée'h 'ádaat'íí ndi t'éiyá t'áa naanish níhá hólóq dooleet. Kwii haz'q' t'áa níhi níhíhólníh.

At present there is a great demand for labor in agricultural, and in other areas. During the war many people migrated to industrial areas, attracted by high wages. These people have not returned to work for the farmers. This is one reason for which the Navahos are able to find plenty of work at present.

However, a great demand for labor, coupled with inability to find an adequate supply, is stimulating the development of new farm machinery. Some day soon hand labor may be entirely replaced by machines. Not many years ago corn was picked by hand in the midwest, but now it is all picked by machines which have replaced the picking crews of former times. Similarly, the combine is rapidly taking the place of the old time threshing crew.

So Navahos must realize that great changes are taking place which will ultimately affect them. They must strive to get an education which will make it possible for them to change with the times.

TSÍDII T'ÓO 'AHAYÓI KIN YIK'ÁAH'

YÍJÉE JINÍ

'Aak'eedji' hodilzhishgo tsídii ndabeehaah-góp 'anáhákaa t'eh. 'Éigi 'át'éego t'áa tsídii t'óo 'ahayóí shádi'áhjigo ndayít'ááh nt'ée'. New York hoolyéego kin haal'áhagi kin ts'ídá 'aláahdi yaa'áhígíí t'áa yik'qáh yíjée' lá jini t'ée'go. T'ah nt'ée' kintahji' tsídii nahini-déehgo hadazhdees'íí jini. Tsídii kin niit'aaqj' nahinidéehgo wónáásdóo k'adéé haik'kaah jini. Díkwíidi neeznádiin shíí naníídee' jini. t'áa t'áa daneeznáago nahineezdee' jini. t'áa t'óo bini' 'ádaasdjid lá jini. Kin tsídii yik'qáh yíjé'ígíí 'éi Empire State Building wolyé jini. Ts'ídá 'éi t'éiyá 'aláahdi kin nineezgo baa hani'. Tł'ée'go shíí tsídii dayít'áhgo díi kin 'aláahgo yaa'á yéé t'áadoo dayiit'áq da.

It was recently reported that birds flying south for the winter collided in great numbers with the tall buildings in New York City, and rained down on the streets.

NAABEEHÓ ŁA' NIDADOOLNISHGÓO BÍŁ

'IT'A'

Naabeehó naadiin naaki yilt'éego ndadool-nish biniyé Na'nizhoozhí dóo bił dah 'adiit'a' jini. Nléi náhookos biyaqj' Nebraska hool-yéego náhasdzooígíí biyi'góp. Na'nizhoozhigi naanish bá hooghanígíí shíí t'áa 'ákóbi'doo'-niidgo t'áa 'ákólyaa.

'Éi díi Naabeehó 'áadi tó nidaadlqahgóp yindaalnishgo naaki daats'í bee ndadidooziłgo 'índa 'áádéé' ndookah. Nídahaszogo naanish bá dahooghangóp díkwíígóp shíí naaltsoos tádadiína. 'Áádóo 'índa Na'nizhoozhigi 'índa bee lq' 'azl'íí' dóo 'índa Naabeehó naadiin naa-kigo shóozt'e' ní jini Chas. Ponto, naanish 'alqajj' bee bíhólnihígíí. T'áadoo lq'í 'ahée'-íłkeedí Naabeehó Nebraska hoolyéégóp bił dah 'adiit'a' jini.

Laborers were urgently needed for some flood control work in Nebraska. Navahos were recruited in Gallup, and flown to the work site.

TL'OHCHINÍJÍ DINÉ KÉÉDAHAT'ÍINII BAA HANI'

BY HASTIIN BIYO' ŁÁNÍ YĚĚ BIYE' — RAMAH, NEW MEXICO

PART III

T'iists'óóz Nídeeshgizh hoolyéedi Bilagáana Naat'áanii Yázhí wolyéé léi' diné yinant'a'í siljǫ́ hodoo'niid. Díkwíí shǫ́ 'éí náahaiídǫ́' naat'áanii nihá neezdáago 'áádéé' siláago ła' shaa níyá. Ha'át'íí lá biniiyé lá. Haa lá yisdzaa lá nisin. Nt'ée' t'áqdoó 'át'éhé da ndi, díí 'aseezǫ́ ndaat'i'ígíí t'éiyá biniiyé naat'áanii hágo nihíłní. 'Ákǫ́q' dadoohkah nihidíiniid. 'Áko' 'ákǫ́q' atah níyá. 'Áadi niikaigo ndanihídeékid dóo t'áa diné naat'áanii nilínigíí nihee 'ádin lá nihi'doo'niid. 'Áko baa 'álah dooleetgo ła' ndadootéet. ła' ndasootǫ́go 'áádéé' shaa doogáat nihidíiniid Naat'áanii Yázhí wolyéé léi'.

Nináhaakaigo Bilagáana naalyéhé yá sidáhi 'éí bee bił náhweeshni'. Naat'áanii yázhí wolyéé léi' 'álah doohfeetgo naat'áanii ła' ndadootéet nihíłní bidíiniid. Lǫ́'qǫ, 'éí yá'a-t'ééh ni. T'áa kwii sha'at'k'ee 'álah dooleet nihidíiniid naalyéhé yá sidáhi. Ndahosiit'ǫ́q' dóo diné hani' bitaa sé'ǫ́.

'Áko 'aadóo njiiskai nt'ée' doo 'aktso njiiskai da. Hastóí t'áa dahojíyánéé 'ádajidin. 'Áko shí t'éiyá 'akwii náánisdzá. T'áadoo hózhǫ́ dahóyǫ́q' da nahalinígíí t'éiyá niheeskai. 'As-dzaní da. T'áa 'at'kéé' ni'iildéehgo wónáasii' 'at'ni'ni'ǫ́. 'Áko ndi doo łaq' da.

'Áko naalyéhé yá sidáhi t'éiyá nahgóo naagháa nt'ée' 'áádéé' haadzíí. Da' doósh ła' náádoodáí da, díiniid. Hani' bitaa sé'ǫ́q' ndi ha'át'éego shǫ́ doo níyáhi da. Ha'át'éego shǫ́ 'ádaadin bidishni. 'Áko k'ad lá dooleet ni. Tsǫ́'ǫgo t'áa k'ad bééhodoozǫ́ yégeni' ní. 'Áko 'inda haa yit'éego baa ntsíní-kees? Háí dooleet nínizin, shidíiniid? 'Áko hastóí ła' t'áa dahojíyánigíí ła' hwee haaszíí, 'azhǫ́ doo jiníyáa da lá ndi. 'Éí daats'í dooleet nisin dishni. Nt'ée' 'éí dooda ní. 'Áko náánáła' náájisdzǫ́ 'éí nááhweeshji'. 'Éí dooleet náádísh'ni. Nt'ée' 'éí 'at'dó' dooda. Doo bíighah da náádí'ni. 'Áádóo náánáła' náájisdzǫ́ nááhweeshji'. 'Éí dó' dooda náádí'ni. T'áa 'ákót'éego hastǫ́ jilt'é daats'í t'áa doo njiiskai da ndi ch'ééh hwee haaszíí. 'Éí t'áa 'aktso doo dabíighah da ní. T'áa ni-shǫ́ haa nít'é? Da' níish doo nínizin da? shíłní. Shíshǫ́ ha'át'ǫ́ biniiyé? Hádǫ́q' lá kǫ́jít'éego, kózhnít'sázigo naat'áanii jǫ́ł. Naat'áanii baa dzółnigó 'éí yá'át'ééh. Shí 'éí t'áa hazhó'ó doo shaa dzółnigó da. Shíł'feeh yoot'ǫ́ 'éí baq' 'ádíshni, bidíiniid. Dooda, shí 'iinisingo t'áa ni dooleet nisin shíłní. T'áa 'iisíí doo 'ádaa jóshdlíi da dóo hóla, diné bił kééhasht'í-nígíí shǫ́ ha'át'íí danízin bidishni.

T'áa díkwíí 'ahíiikaigo kǫ́q' nijiiztánéé 'áajǫ́ hach'ǫ́ haa-dzǫ́. Shí díí kǫ́q' sizínigíí naat'áanii 'ádooníł nisin. Nihí-shǫ́ 'éí ha'át'íí danohsin? Ha'át'éego baa ntsídaahkees? hodíiniid. T'áa 'áko t'áadoo háájǫ́ da hanáa' 'ádziihí, "'Éí lá yá'át'ééh ni. 'Éí lá daniidzin ni," dajiníigo hahozhdííłdlaád. Da' t'áa 'aaníí 'ádadohni? hodíiniid. 'Aoo', t'áa 'aaníí 'áda-dii'ni dazhdíiniid. Lǫ́'qǫ, jó 'ákót'éé lá díiniid shé.

'Áádóo naaltsoos yikáa' 'áyiilaa dóo shaa yiníłtsooz. T'áa ni níléigóo naat'áanii bich'ǫ́ dííłtsos. 'Áadi shǫ́, 'inda hazhó'ó naaltsoos ná 'iidoolíł shidíiniid. 'Áko 'ákódzaa.

'Áádóo naaltsoos yéé naat'áanii bich'ǫ́ dah diíłtsooz. Nidiniíłt'éego 'ákǫ́q' dah diit'ááz. 'Áadi bił yah 'iit'áazhgo naaltsoos yéé bíłák'ééłtsooz. Yinéet'ǫ́go t'áa ni nini'deeltǫ́ lá shíłní. T'áa 'áko naaltsoos ła' yik'í náá'ashchǫ́ dóo shaa yiníłtsooz. "Na", kwii naat'áaniishchíin," shidíiniid. 'Éí 'áádóo t'áa 'áájǫ́ t'éiyá baa náshdáahgo hodeeshzhiizh. Tsé-hootsooǫ́ 'éí t'áadoo niséyáa da. 'Álah ná'adlee ha'níi ndi doo 'ákǫ́q' naasháa da. T'áa hazhó'ó t'ááłáhádi 'áadi níyá. 'Áádóo 'éí t'óo 'ákót'éego hoolzhiizh. 'Ídǫ́q' t'áa honíłt'óo nahalin yéedǫ́q'. T'áa bíyó t'áa hasht'e hodit'é nahalin yéedǫ́q'. 'Áádóo díí kéyah haz'ǫ́qǫ t'éiyá bidiishkaal. T'áa kóníghání nahalingo bee hanásdzih. T'áa ná baa hwiidínóo-t'ǫ́ł. Hahgo shǫ́ dooleet. T'áa baa nánít'ǫ́. Shí dó' kodóo t'áa ná baa yinísh't'ǫ́ shíłnigó 'aadéé' hodeeshzhiizh.

'Éí 'aadóo t'áa nízaad ninááhoolzhiizhgo hastóí 'íidǫ́q' naat'áanii dajílinéé hadahojiz'ǫ́ hodoo'niid kojǫ́ T'iists'óózǫ́. 'Atsidii Nééz joolyéé nt'ée', 'éí hahojíí'ǫ́ hodoo'niid. 'Índa Hastiin 'Adiits'a'í ha'nínéé da. 'Éí shǫ́ yit'ahaa nádaakahgo wónáásdóo yee 'ahada'deest'ǫ́. Wáashindoongóo diikah hodoo'niid. Kéyahíí 'áadi ha'át'éego da baa dahodiilnih hodoo'niid. Bilagáana nihinant'a'í dajílinii t'óo bíyó doo dají-sih da. T'óo bíyó t'áa nihił'at'a nádahojíłniihgi 'át'é. Doo t'áa 'át'éego bee nihił dahojíłni' da. Haahláa yee' t'áa nihił bik'ídiilkah níigo 'Atsidii Nééz wolyéhéé dóo Hastiin Adii-

ts'a'í yéé hodeez'ǫ́ hodoo'niid. 'Áko t'óo Wáashindoongóo da'deesdee' jiní daha'níigo baa dahani'. Diné Wáashindoon-góo dadookahii bits'a' daha'níłgo baa 'álah ná'adlee ha'ha'ní. T'áa hazhó'ó bíłatah dahashzhiizhgo haa'ishǫ́ 'atah deesháat díiniid. T'áa shí 'ákót'éego bił kééhasht'íinii bich'ǫ́ haaszíí. "Lǫ́'qǫ, 'atah dínááh. Nihá 'atah díníyáago yá'át'ééh," dashizhdíiniid.

Wáashindoongóo dadeeskaaígíí Na'nízhoozhídi nida-haz'ǫ́ jiní hodoo'niidgo kodóo 'ákǫ́q' dah diikai. Tániíłt'éego. 'Áadi niikai nt'ée' 'ákwii nda'iisdee' lá. Hastiin 'Adiits'a'í dó' níyáa lá. Hastóí díkwíí shǫ́ dadeeskai lá. ła' níléi dził'í bái hoolyéedéé' lá. ła' 'éí Tsézhin Bii'dóo nt'ée' lá. 'Áádóo díkwíídeé' shǫ́ dó' ła'. T'iists'óóz Ndeeshgizhǫ́ 'Atsidii Nééz wolyéhéé dó'. 'Índa Ts'ihootsodóo 'éé' neishoodii Tsiishch'íli wolyéé nt'ée', 'éí dó' lá.

'Éí t'áa 'ákwii danihiiskǫ́. Biiskání 'ahbínigo náhást'éi-góo 'oolkíłgo kǫ́' na'at'baqsii ła' yíłwod. Yáál bik'é nihił dah 'adiilyeedígíí 'áajǫ́ 'adahaa'nil. 'Áádóo nihił dah 'adiilwod, dóo níléi Wáashindoon hoolyéé léi'di niikai. 'Áadi díkwíí shǫ́ danihiiskǫ́.

'Áko 'inda nihinant'a'í 'akéedéé' daats'í nilǫ́ léi' bił yah 'iikai. 'Alǫ́qǫ' sitiinii 'éí doo bił na'adáa da nihi'doo'niid. Hágo níigo t'éiyá bił na'adáa nihi'doo'niid. 'Akéedéé' daats'í nilǫ́, 'éí t'éiyá bił da'ahiiltsǫ́. Kwii t'áa 'áhoołts'íisigo hada-hohdziih nihi'doo'niidgo t'áa 'ádaat's'íisigo hadahaadzíí. T'áadoo ts'ídá hazhó'ó 'ádaa ch'ídahosiit'ǫ́q' da. Hadahaa-dzǫ́ 'éé' naaltsoos bikáa' nii'nil. Hadahaadzíi'go naaltsoos bikáa' nii'nil yéé 'éí 'álah ná'adlee góne' nihíłǫ́qǫ' yah 'eet'ah. 'Ákwii 'álah 'azlǫ́'go t'óo náago dadéet'ǫ́. 'Áádóo 'aktso t'óo ch'ééniikai. 'Áádóo díkwíí shǫ́ náanéiskǫ́ago 'inda naaltsoos yéé nihich'ǫ́ ch'éénína' nihi'doo'niid. Hadahaadzíi'go naaltsoos bikáa' nii'nil yéé t'áadoo bidééłniid da. Doo 'íłǫ́ da nihi'doo'niid. T'áadoo ts'ídá nihá nabik'í yáztǫ́ da, nihi'doo'niid. 'Aajǫ́ t'áadoo biniiyéé da nahalin silǫ́.

T'áa 'áadi neiikaigo diné ła' nihits'ǫ́q' bi'niitsǫ́. 'Éí 'ákódzaa yéé t'áa 'aaníí 'át'ǫ́ lá. Díí' daats'í t'éiyá biiskǫ́ago t'áa 'iisíí doo hóyóí da. 'Azeé'ál'ǫ́ góne' sitǫ́go t'óo 'ákǫ́q' bich'ǫ́ 'at'náa dajikahgo 'áadi bídzísdaago néíłkááh. ła' 'ákǫ́q' dínááh, 'áadi bísiníłdaago yidoołkáat shi'doo'niid. 'Áádóo 'ákǫ́q' bich'ǫ́ níyá. Néet'ǫ́ nt'ée' t'áa 'iisíí doo hayóí da silǫ́ lá. Doo diné náodle' 'át'éégóo yáłti'. T'áa bíyó bił ch'aa náhádlee silǫ́ lá. 'Ahbínigo diné bił naashkai yéé baa nánisdzáago t'áa 'ákót'éego bił náhweeshni'. Diné bił neiikai yéé t'áa 'iisíí doo bidziil da silǫ́ lá díiniid. Lǫ́'qǫ nihíłááh nááhkah. T'áadoo bił dahółne'é níkéénóhkááh, nihidíiniid 'éé' neishoodii Tsiishch'íli wolyéhéé. Shí 'éí t'áa kǫ́q' bísełdá. Hazhó'ó bééhoozingo 'inda nihikéé' náashdáat dooleet nihidíiniid. 'Áko 'éí 'éé' neishoodii bił neiikai yéé t'áa 'áadi diné yéedáago t'áa sáhi dah ndiikai. 'Éí 'áádéé' nihił ná'oolwołgo díkwíí shǫ́ yiskǫ́. Yootó t'áa 'áhání hadziihgo 'ákwii nihił nináa'íłt'a dóo da'diidǫ́ biniiyé bideiijéé'. 'Ákwii bideiijéé'go diné Wáashindoondéé' bits'ǫ́q' dah ndiikai yéé t'áa 'íidǫ́q' 'ádin ha'níigo nihił ch'ihoot'ǫ́. 'Áádóo nihił dah náa'diilwod. Tóhajíłh hoolyéé léi' bíighahgi diné bił neiikai yéé bá ni'íłt'ago táłt'éego bidáájéé'. 'Éí 'ákwii hootaadiikah daaníigo. Nihí t'éiyá 'aadéé' nihił dah náa'diilwodgo k'adéé haiłkaahgo Na'nízhoozhígi nihił ná'íłwod. 'Áádóo da'níłts'ǫ́q'góo táisiikai.

'Áádóo nááhodeeshzhiizhí díkwíí shǫ́ 'éí nínáánaáhaigo t'ah nt'ée' Tséhootsooídeé' Naat'áanii Nééz wolyéé léi' ni-haa'ní'eezh. 'Éí díí kodóo Tł'ohchinígi Gáamalii shijé'ígíí shǫ́ haa yit'éego nihaa nínáadaat'ǫ́go daats'í yiniyé naat'áanii yikai. T'óo t'ah nt'ée' naat'áanii nihaa yikááh hodoo'niid. 'Éí 'áádóo biba' 'álah siidǫ́. 'Ákwii Naat'áanii Nééz dabiníí léi' nihaa níyá. Hastiin 'Adiits'a'í yéé dó'. Tsézhjǫ́ Deezǫ́dóo naat'áanii nilǫ́ nt'ée', hastiin bidághaa' 'ayóo dił-híł nt'ée', 'éí dó' níyá. T'iists'óóz Ndeeshgizhdéé' Naat'áanii Yázhí dabinínéé dó' níyá. Bisiláago Naatoohó wolyéé nt'ée' 'éí yit'í'ááz. 'Ashkíist'íinii dabinínéé dó' níyá. Kwii 'á-łah siidǫ́'go Naat'áanii Nééz wolyéhéé kóníigo nihich'ǫ́ haa-dzǫ́:—"Gáamalii kwii bił kééhoht'ínigíí 'ádaaníigo kǫ́q' dí-kwiigo shǫ́ dá'ák'eh biniiyé kéyah ła' nínáadahaadłáa'. 'Áko diné nohíínigíí níwohjǫ́ náás náadoohkah," danihiłníí lá.

(Page 9 bikáa'gi baa nááhání)

TL'OHCHINIJI DINÉ KÉÉDAHAT'IINII BAA HANI' —

"Nagháí dzit nineez hoolyéhígíí bich'í'go," nihidíniid. 'Éi haa yit'éego baa ntsídaahkees lá? nihi'doo'niid. "Dooda, diné náas náádookahígíí lá 'éi dooda ni," dííniid shí 'ákwii. "Jó 'aadi tsékooh góyaa 'éi shí shikéyah. 'Áko 'éi bik'ináadeesh-dálgíí 'éi dooda. 'Áádóó díí diné náas náádookah dadohní-nígíí 'éi t'áa 'iisíí dooda. T'áa 'aadóó ha'át'éego da nihá baa ndajit'íjgo kéyahígíí nihá ndahozhdoozoh. T'áa nihilááh 'áhonítsogo nihá ndahozhdoozoh. Jó kót'éego yá'át'éeh dooleet. Shí 'ákót'éego baa ntséskees. T'áa híléidéé' t'áa 'ákót'éego bee hanásdzih. Nagháí Naat'áanii Yázhí ho'di-nínígíí t'áa 'ákóhodishnígíí biniyé haa náshdáh. 'Áádóó k'ad t'áa 'ánóftso 'ahíohkai. K'ad haa shíí yit'éego nihá baa ndadóht'íj. 'Áádóó díí t'áa tó 'ádingóó nihi'ílnii'ígíí 'átdó' ha'át'éego shíí nihá baa ntsídaahkees dooleet. Díí nááhál-tíjgo dóó ndaazasgo be'ak'idgóó tó ndahadleehígíí 'éi t'éiyá bikiin kéehwiit'í. T'áa 'iisíí bidziilgo tó háalínígíí 'ádin. Bi-dziilgo haa'í da tó deezl'í 'ádin. Doo naháftin dago dóó doo yidzaas dago 'éi dibáá' béeda'íidíi'niit. 'Áko díí k'ad dibáá' biyi' góne' 'anihídasooyil. 'Éi díí Gáamalii dajilínígíí daats'í hazaak'ehgo," dííniid.

'Áádóó 'aaji' bee 'ahit' dahojilni'go hodiína. "'Áko díí nihá náhásdzogo daats'í 'altso biyi'íj' kódoohníit? Díí t'áa 'iisíí hóteelgo nihee nahodeeztqad lá," nihi'doo'niid. "K'ad hazhó'ó béehoozingo shíí 'inda haa yit'ée dooleet," náadeesh'-niid. "Lá'q, jó 'ákót'ée lá. T'áa baa hwiinít'íjgo shíí bée-hodoozjít. T'áa nihá baa ndadit'íj. Dóó t'áa nihá béehodoozjít," jidíniid 'éi Naat'áanii Nééz ho'di'nínéé nihaazh'ni'-eezhgo.

'Aadóó wóshdégé' t'áa bíhólnihígíí nihinant'a'í 'ándajil-íjgo hodeeshzhiizh. Gáamalii danilínígíí 'a' nihinant'a'í daazl'í. 'Áko t'áadoo ts'ídá yéigo bidziilgo nihá dahodeez-áq da. 'As'ahgóó nihinant'a'í sil'í'ígíí 'ádin. T'áadoo hodi-na'í nahj'í háhákáahgo yaa naaskai. 'Aadóó náas hodeesh-zhiizhgo Gáamalii 'a' t'áa bédahoniilzin, 'éi nihinant'a'í náánásl'í. Díí nihinant'a'í náánásl'í'ígíí t'áa kóq t'áa nihi-náát ndahaazhchiinii 'a'. T'áa nihitahgi binaalyéhé bá hoo-ghan dóó 'ayóo diné bizaad yidiits'a' nt'ée'. 'Áádóó diné 'at-dó' 'ayóo yich'íj'í sil'í'í nt'ée'. 'Éi 'inda t'áa yéigo nihíká 'eel-wod. Nihitahgóó t'áa bí bit tá'dílyeedgo nihinaalnish nt'ée'. Kéyah nihá baa hwiiníst'íj lá níigo 'ah nihit ch'íhoni'á. 'A-yaanída naaltsoos 'a' bee shaa yí'nil níigo nihit hoolni'. Kóq sil'tsooz, jó 'akon danó'í'í nihidíniid. Nt'ée' t'áa 'aaníí 'ákó-t'éego naaltsoos bikáá'. T'ohchiní'í kin sinilí dóó ch'íhoodzo. 'Éi 'áádóó koji' Naasht'ézhí bihoodzo bihodiidzo lá. Níwohji-go 'éi híléi dzit ní'áhígíí biniit'aagóó dóó híléi koji' halgaidi dzit dee'nil 'éi biláahdi nihá hodiidzóoh lá. 'Áádóó kojigo Naasht'ézhí bihoodzo bináhodidoodzoh lá níigo yee nihit hool-ni'. Kót'éego nihá baa hwiiníst'íj lá nihitníigo naaltsoos bi-káa'go daníil'íj. Jó 'ákót'éego baa hwiinít'íj. 'Éi 'ákódzaa yéeni'. Gáamalii dayíinii'go yaa hahodíídláad lá. Kodóó kin sinilí dóó hahoodzooígíí 'éi dooda. Níwohdi, Gáamalii nineel'áqdi, 'aadigo hoodzogo 'éi yá'át'ééh daanligo yaa ha-hodíídláad. T'áa 'áko ndi haashíí yinééh nt'ée'. Ts'ídá k'adéé hazhó'ó béehoozjíggo kéyah nihá yaa yinit'ínéé háadi shíí chidí naat'a'í bit bidah ch'éét'a' hodoo'niid. Dóó 'a' bée'niitsaahgo biniinaa t'óó nahj'í nihits'áq' hanáadzá. 'Aaji' kéyah nihá baa hwiinít'ínéé t'áa níit'ée' nt'ée'. 'Éi 'áádóó t'ah doo bidziilgo nihinant'a'í náhádleehtógó díí jígógó 'ákó-t'éego yit'ih. Díí kót'éego shíí béehtózin, jó 'akon.

'Éi 'áádóó t'ah nt'ée' t'áa diné béesh baqah dah naaznili daniljigo diné t'áadoo le'é yá yaa ndaat'í yiniyé Tségháho-dzánidí 'álah nádleeh hodoo'niid. 'Índa díí T'ohchinígi kée-hoht'íinii 'a' béesh nihqah dah doot'áat' hodoo'niid. 'Áko 'akwii ch'ééh 'altaa dazhdilniiggo t'áa nihí 'a' kodóó soozj'í dooleet náanihi'doo'niid. 'Éi diné bit kédahwiit'íinii 'áda-nihíni. 'Ákódzaa 'a' ndahosiitj. 'Áko 'éi béesh naqah dah doot'áat' dahodii'niid. 'Éi 'ákódzaa, diné béesh baqah dah yis-t'áqgo Tségháhoodzánigóó nihá 'alnánádááh nt'ée'.

'Áádóó t'áadoo ts'ídá lq'í náhahí t'ah nt'ée' ts'ídá t'áa-doo biniyéhégtógó kodóó 'ákóq' 'alnáá'deikah níigo yaa ch'ího-ní'á. T'áa 'áají diné kédahat'íinii t'éiyá t'áadoo le'é bá baa dahwiinít'í. Wóshdégé'go t'óó'jigo kéehwiit'ínígíí 'éi Tséghá-hoodzánidí béesh baqah dah naaznili yah 'anájahígíí 'a'í ndi doo nihik'iyádadit'ée da. 'Áko 'éi baqoggo koji' Kiis'áanii binant'a'í danilíinii 'éi nihinant'a'í daniljigo dó' yá'át'ééh dooleet'ish 'í jiniigo hozhdeez'á. Biniyé 'álah diidleetgo baa

ndadit'íj. 'Áají ndadidit'áat' jiniigo 'éi biniyé 'álah siidl'íj. T'áa hó ha'at'k'eegi. 'Ákwii bee naaltsoos hadazhdiilaa. 'Áá-dóó 'índa Be'eldíila Sinilgóó Kiis'áanii binant'a'í nilínígíí bi-ch'í' bit 'ída'jiiilaa. 'Áádéé' náhóoni'go bee niha'deet'áq' lá hodoo'niid. 'Áko 'éi bee lq' 'azl'íj' sil'íj. 'Áko 'éi 'áádóó Kiis-áanii binant'a'í nihinant'a'í niljigo hodeeshzhiizh.

'Áádóó diné béesh baqah dah si'áni niljigo t'áa bidziilgo t'áadoo le'é nihá yaa yinit'ínéé t'áa hahoo'nehee ka hááyá. T'áadoo kót'é 'ilíní bi'niitsq. T'óó hanii 'átséed 'at'í 'azl'íj' nt'ée' k'ad t'áa 'aaníí 'at'íj' lá. 'Éi diné 'ádin sil'íj. 'Aadóó t'óó náahodiilkq'. 'Éi t'óó 'ákót'éego náas náahodeeshzhiizh. 'Áko 'a' 'ákóne' 'anidoolt'eet. Háí yee' dooleet ch'ééh daji-níigo hoolzhiizh. Nt'ée'go diné 'a' t'áa 'adiits'a'ii Na'ni-zhoozhí yich'íj'í kéehtat'í, t'óó kodi nihitah náadáah, 'éi dooleet dazhdíiniid lá, 'a' t'áadoo deii'nihí. 'Áko 'éi béesh baqah dah doot'áat' níigo diné 'a' yee haadzíí' lá. Díí diné béesh baqah dah doot'áat' hodoo'niidígíí 'éi 'Ólta'í Yázhí dabidíi'ni. 'Áko 'éi t'éiyá Tségháhoodzánigóó 'alnánádááh. T'óó 'aadi shi-náát 'álah ná'adleeht níigo nihit náhálnih. 'Éi t'óó 'ákót'éego haa shíí nízah nihoolzhiizh. T'ah nt'ée' Be'aldíila Sinildéé' naat'áanii nilj'í 'a' nihaa níyá. T'áa hazhó'ó t'áa yá'át'éehgo yáfti'í léi. T'áa kédahwiit'ínigi nihinéeyá. 'Ákwii t'áa 'áq-góó nihit nahasni'. Díí t'áadoo le'é nihá baa hwiinít'ínígíí t'áa nihá 'a' doonít'í nihidíniid. 'Áádóó t'áadoo nízaad ni-hoolzhishí nahj'í hanáadzá náanihi'doo'niid. 'Aaji' doo 'é-nááhoosdzin da. 'Éi t'áa 'ákót'éego nahj'í háhákáahgo yaa naakai.

'Aadóó t'óó híléidi 'álah ná'adleeht yiits'a'. T'óó 'aadi yaa naakai yiits'a'. Ha'át'éego shíí yaa naakai. 'Áko hó t'éiyá 'ákóq' 'alnáájidááh 'éi díí béesh baqah dah si'áni jilí-nígíí. Díí kéyah haz'áqgi 'éi doo ts'ídá nihá yaa yinit'íní da nahalingo hoolzhish. 'Áádóó baa nínáadajit'íjgo haa lá yit'ée lá. T'áa híléi Be'aldíila Sinilgóó biniyé 'alnáá'áldahgo lá haa yit'ée lá, náadazhdoo'niid. T'áa daats'í yá'át'éeh dooleet. 'Áádóó diné t'áa kwii bit kédahwiit'íinii t'áa 'éi 'a' béesh baqah dah ndoot'áat' dazhdíiniid. Kodéé'go t'óó nihitah ná-dáahgo béesh baqah dah si'áni nihá nilínígíí 'a' t'áa bíyó t'áa nihí'oh neel'á nahalin. T'áa 'iisíí t'áa nihéehojísín dóó t'áa 'iisíí t'áa k'é ndi 'éi dooda dooleet 'a' dazhdíiniid. 'Áko 'a-kwii diné 'a' bee hadajisdzíí. 'Éi dooleet dazhdíiniid. 'Áko ndi t'áa bee 'alts'ájikah nahalingo háadadzidzih. Díí diné bee ha'oodzíí' dishnínígíí 'éi t'áa shí shitsóigo 'éi bee hadajis-dzíí. 'Éi 'ákódzaa yéé 'akwii baa hahozhdíídláad t'áa 'at-ts'áq' dajiljigo ha'át'éego shíí. 'Aaji' ha'át'éego shíí nináa-náskidgo diné 'a' bee hanáadajisdzíí' lá. 'Áko 'éi naaltsoos bá 'adahaas'nilgo t'áa kodóó nilínéé naaltsoos bá 'aghá níi-dee' lá. 'Aaji' bee ha'oodzí'ée 'éi t'áa 'a'oh sil'íj. 'Áko 'éi daats'í k'ad béesh baqah dah yist'á. 'Aadóó 'éi táá' naaznili ha'nínígíí 'éi t'áa bénidahoosdzin. Siláago da. 'Ólta'í Yázhí ha'nínígíí 'éi 'anihwii'aahii 'áho'diilyaa. 'Éi 'aaji' 'ákódaa-dzaago k'ad 'ákót'éego kéehwiit'í.

(This is the third and final installment of the Ramah story. The complete text will be published soon in bilingual form.)



Tónteel'wónaanídi Berlin, Germany hoolyéedi Russia bisiláago hódá'ats'ih-go t'áa 'áde'ego bit 'at'íjiiieeh ha'níigo baa hani'. Russia bisiláago yina-nit'a'í danilínígíí 'a' kwii 'asdzáni yit'íiz. 'Éi shíí Berlin hoolyéegi siláago yinant'a'í niljigo díí t'óó nichxó'ígo baa dahani'ígíí yaa na'a'eesh. Sokolovsky joolyé jini.

'IINIŁTA'ÁSH BÉEHONÍSIN

Wáashindoondi bee haz'áanii 'ádeit'ínígíí ts'ídá t'áá 'ákwií jį naaltsoos ch'ídayiinííł. Díí naaltsoosígíí t'éiyá yaa ndaat'íinii yaa dahalaní'go bee ch'íhinidééh. 'Akée'di bee haz'áanii 'ádeit'ínígíí áłah sil'í'édáqá' 'éí ła' díí ch'íi-ní'q, díí nihikéyah biyi'gi daa shíí néeláqá' diné dóó 'asdzání doo 'íłta' da, béeso yik'é da'íi-dóoltahígíí bá ndoo'nił dadííniid. Díí bee ha'oodz'ígíí t'áá 'íiyisíí nihíł yá'adaat'ééh, háálá Naabeehó daa shíí néeláqá' doo da'íłta' da.

Bee haz'áanii 'ádeit'ínígíí 'adaanígo k'ad tseebíí náahaiídáqá' daho'déelta'áq bee nihíł béedahoozin, 'áko neeznáadi miil ntsaaígíí bíighahgo díí nihikéyah Wáashindoon biná-hásdzooígíí biyi' doo 'íłta'ii hólq dadííniid. Jó 'áko díí neeznáadi miil ntsaaígíí 'ázhnéelt'e'go naaltsoos hani' bee ndanideehgíí doo hoł béedahózin da, dóó yadiizíní bik'eda'ashchínígíí dóó tózis bik'eda'ashchínígíí doo hoł béedahózin da. Díí neeznáadi miil ntsaaígíí bíighahgo doo da'íłta' da dishnínígíí t'éiyá naadiin 'ashdla' dóó deigo béedáahaaígíí 'ááłdishní.

Da'ahijigánéedáqá' táadi neeznáadiin dóó ba'aan 'ashdladiindi miil diné yilt'éego dabi-di'níł'jigo t'óó naaltsoos yidadeeshchid, bízhi' doo yéedahózingóó. Bilagáana t'éiyá t'ááłhádi neeznáadiin dóó ba'aan tádiindi miil yilt'éego doo 'ak'eelchíí dóó naaltsoos wólta'ígíí doo bił bééhózin da lá. Naakaii łizhinii t'éiyá naakidi neeznáadiin dóó ba'aan naadiindi miil yilt'éé lá. Dįđi neeznáadiin dóó ba'aan tádiin dóó ba'aan táadi miil t'éiyá t'áá 'áłts'íisigo hoł 'éedahózin ndi siláo doo bíighah da hodoo'niid. 'Áko t'óó 'ahojyóí silágóó dazhdookah yéé naaltsoos doo hoł béedahózingóó biniinaa t'óó t'áqá' hajiiskai.

Diné dóó 'asdzání naadiin 'ashdla' dóó dei-béedáahaaígíí neeznáadi miil ntsaaígíí yilt'éego naaltsoos doo bił bééhózin da. Bilagáana t'áá díí kéyah nihíł dah si'ánígíí biyi' ndabi-diizhchínígíí t'éiyá dįđi miil ntsaaígíí dóó ba'aan naakidi neeznáadiindi miil yilt'éé lá. Bilagáana tó wónaanídi ndabi-diizhchínígíí t'éiyá táadi miil ntsaaígíí dóó ba'aan t'ááłhádi neeznáadiindi miil yilt'éé lá. Naakidi miil ntsaaígíí dóó ba'aan tsosts'idi neeznáadiin-

di miil t'éiyá naakaii łizhinii.

New York hoolyéego náhásdzooígíí biyi' naaltsoos doo bił bééhózinii t'ááłhádi miil ntsaaígíí yíighahgo 'anéelt'e'. Illinois hoolyéego náhásdzooígíí biyi' t'éiyá, dįđi neeznáadiin dóó ba'aan hastáđiin dóó ba'aan naakidi miil naaltsoos doo bił béedahózin da. Pennsylvania hoolyéego náhásdzooígíí biyi' dóó t'éiyá hastáđiin dóó ba'aan náhást'édiin dóó ba'aan hastáqđi miil. Louisiana hoolyéego náhásdzooígíí biyi' dóó t'éiyá dįđi neeznáadiin dóó ba'aan tádiindi miil diné dóó 'asdzání naaltsoos doo bił béedahózin da, 'áko díí Louisiana hoolyéego náhásdzooígíí biyi' k'ééhojit'ínígíí k'asdaqá' 'atníł'dóó naaltsoos doo béedahojísín da. 'Áko díí nihikéyah biyi' doo da'íłta'ii ts'ídá táadi college dayíłta'ígíí yilááh 'ánánéelt'e'. Diné doo 'íłta'ii t'áadoo le'é doo yik'i'diitjij da. Diné doo 'íłta'ii bááhádzid, háálá bikéyah biyi'gi 'adahooníłgíí doo bił bééhózin da. 'Áádóó díí nihikéyah dah si'ánígíí biyi' diné kéedahat'ínígíí t'áadoo le'é da 'ádoolníłgíí doo bił bééhózin da. 'Ółta'gíí dóó 'ak'e'elchíhígíí hoł bééhózingo t'éiyá hoł 'ééhózin dooleet, 'ak'e'elchíhígíí hoł bééhózingo 'adahóót'įđi dóó 'adahooníłkii hoł bééhózingo t'áadoo le'é doo nanit'agóó bik'izhdi'yitjij dooleet.

Diné doo 'íłta'ii dóó 'ak'e'elchí doo bił bééhózinii łeezh bee hahalkaadí dóó 'ałts'áq' deeníní bee nda'anishígíí t'éiyá baa hidit'aah, háálá t'áá 'íiyisíí hojýáq ndi bá njilnishígíí naaltsoos haa yiníłtsoozgo doo hoł bééhózin da dooleet, dóó bee na'anishí bik'eda'ashchínígíí doo hoł bééhózin da, 'áko t'áá gaan bee na'anishjí t'éiyá há 'ahóót'i'.

K'ééda'didléehii díí nihikéyah yii' kéedahat'ínígíí naakidi miil ntsaaígíí dóó níwohji' yilt'éego dįđi náahaiji' ndi t'áadoo da'íłta' da, 'áko da'ółta' ndi, dayółta'ii doo bił béedahózin da. Wáashindoondéé' naaltsoos ch'íhini-deehígíí, k'ééda'dilyééhgóó yaa halni' ndi doo bił béedahózin da, k'eelyéí bizis bik'eda'ashchínígíí ndi doo bił béedahózin da. Daa dashq' yit'éego dóó daa dashq' noolingo dóó daa

dashq' néeláqá' nínáda'nił'įh doo nt'éé' díí k'ééda'didléehígíí t'áá 'ałtso da'íłta'go?

Díí lá bee haz'áanii 'ádeit'ínígíí yaa dahool-ni'. Diné dóó 'asdzán naadiin 'ashdla' bináahai dóó deigo neeznáadi miil ntsaaígíí yíighah 'anéelt'e'go doo 'íłta' da dadííniid. Doo da'íłta'ígíí biniinaago ti'dahooníłh dóó bił nádahodíznózbįį, 'éí yéego t'áadoo le'é doo yik'i-da'diitjij da. 'Áádóó t'áadoo da'íłta'ígíí ła' yiniinaa communists wolyéego dah 'ooldahígíí yihidiikáahgo Wáashindoon yik'įjį' náhidii'nééh. Díí neeznáadiindi miil ntsaago diné dóó 'asdzání doo da'íłta'ígíí t'áá Bilagáanak'ehjí yadaałti'. 'Áko Naabeehóshq', saad t'ááłá'í ndi doo bił béedahózinígíí? Naabeehó noh-łiinii t'áu nihí nihizaad wólta' dóó bee 'ak'e'elchí bihoót'áq'go daa shíí néeláqá'góó nihíł 'ééhózin dooleet, dóó yá'át'éehgo t'áadoo le'é bi-k'idadi'yootjij dooleet.

It was pointed out in The Congressional Record that, according to the last census, there are 10,000,000 people in this country who cannot read and write our language. During the war 350,000 men examined for the armed forces had to sign their names by thumb-print, and in addition to these there were 433,000 men who had only rudimentary knowledge of reading and writing.

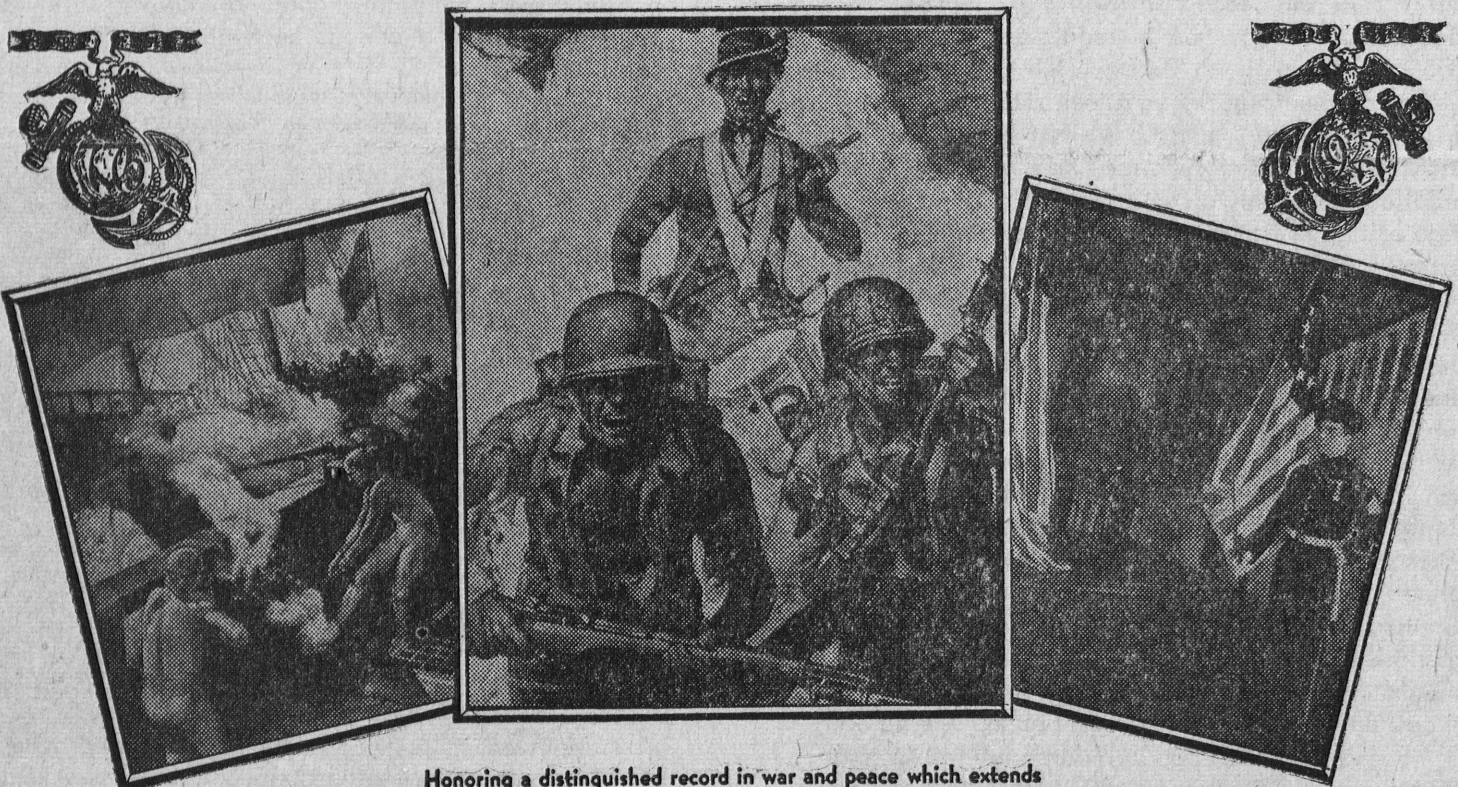
Of these 10,000,000 illiterates (all over 25 years of age), 4,200,000 are native born whites; 3,100,000 are foreign born, and 2,700,000 are negroes.

New York state has more than 1,000,000 illiterates; Illinois, 462,000; Pennsylvania 696,000; California, 385,000, and Louisiana 430,000. There are three times as many illiterates in our country as there are college graduates.

A man who is illiterate cannot gain a clear understanding of things, and a man who cannot understand is a potential source of danger. He cannot read the labels on bottles and packages; he cannot understand our national problems and undertakings, and he cannot better himself through reading. Regardless of his inherent intelligence, he is restricted to the most menial types of work. The pick and shovel are the only tools he can use safely.

Over 2,000,000 farmers in this country cannot read government publications on agricultural topics, which could be of great moment to them. They cannot even read the directions printed on a package of seeds.

It is of note that these 10,000,000 illiterates, for the most part, at least SPEAK English. They are at a disadvantage because they cannot write or read the national language. How much worse off then are the Navahos, over half of whom cannot even speak English.



Honoring a distinguished record in war and peace which extends back to the American Revolution, the United States Marine Corps celebrates its 172nd Anniversary on November 10.